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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISENDOWMENT.

I.

PRELIMINARY REMARKS.

A letter in our last number, subscribed "W. Mercer," must be admitted, at any rate, to be a timely one. We would rather not comment upon it, lest it should seem that points of difference between us outnumber points of agreement. We take it for granted, however, that the important subject to which he has called the attention of our readers, is one which already presses itself upon many minds, and will do so to a much wider extent and with greatly increased weight as the question of disestablishment nears its practical solution. It would be a comparatively easy task for the State to withdraw its legislative sanction of, and authority over, that section of the Christian Church which somewhat boastingly assumes the designation of the Church of England, were the influence and progress of religion, as affecting the people of these realms, exclusively concerned. Looked at solely from a spiritual point of view, the controversy might soon be closed without much difficulty. But it is complicated with a question of property which, in England at least, usually assumes a priority over all others. Hence disendowment is necessarily associated with disestablishment, and not a few intelligent friends of the latter reasonably pause before giving it their aid until they can descry the probable course which will be taken by the former. The gist of the dispute turns upon the future appropriation of a vast accumulation of property.

In a technical sense it may be fairly assumed that all property legally in possession of the national Church is owned by the nation. The law assumes thus much, and we may do so likewise. The point has been heretofore elaborately argued in these columns, and it would be beside our present object to argue it again. In substance it has been tacitly, if not expressly, admitted by the Legislature. Clerical writers may hold a different view, but we are bound to affirm that it is not sustained either by constitutional or by legal arguments. At all events, it is a question into the discussion of which we have no present intention of entering. The ablest and profoundest lawyers of our day have not seen fit to contest the position. So far as we are aware, neither House of Parliament availed itself of the opportunity presented by the discussions on the Irish Church Bill to affirm the absolute right of the Church in connection with the State to deal with the property which thereby accrued to her, as though it were her own. Subsequently to the passing of the Irish Church Act, a special opportunity was presented to the House of Commons to discuss this question. No statesman, no lawyer, no politician of even moderate reputation, seized the occasion for denying the full competency, political or moral, of Parliament to dispose of the pecuniary interests of the national Church, in accordance with its wisdom. This is no modern doctrine. It has been acted upon by Parliament from the time of the Reformation downwards. It would be superfluous to insist upon it. The only question respecting it which would arise out of disestablishment is as to how the property and revenues of the Church might be most suitably disposed of.

The question, as our correspondent intimates, is one, we may almost say, of paramount importance. To thoughtful men the idea of releasing the Church from the control of the State, and of leaving it in the possession of the funds which it now by law enjoys, naturally associates itself with a prospective danger which no enlightened patriotism would voluntarily encounter. It would perhaps be a strong thing to say that under no possible circumstances should disestablishment be dissociated from disendowment; but earnestly as we desire the former, we could not, as at present advised, accept it unaccompanied by the latter. In one sense indeed the two things are inseparable. The release of all the national property now enjoyed by the Church of England from State control would be but a re-establishment of that Church upon other conditions. If it be essentially unfair and unjust to give to one sect among many—albeit it may be the largest of the sects—an income arising out of national resources, it would be equally unfair and unjust to give to it the fee simple of that income, or any capitalised amount which would be practically equivalent to it. The Church thus dowried would indirectly represent the favour and the authority of the State. Its disestablishment would be one-sided only. It would carry away with it all that now exalts it into a position of temporal superiority over other Christian denominations of the land, and, at the same time, freedom from those legal restraints which a nation has a right to impose in regard to the use of its favours. It may be held impossible, therefore, to realise the one idea except in combination, more or less perfect, with the other.

"More or less perfect," we repeat, since experience has taught the people that it is quite possible, by means of financial legerdemain, to carry out the process of disendowment under such conditions as will "keep the word of promise to the ear, but break it to the hope." There are many modes in which the principle of disendowment may be embodied in legislative provisions. Mr. Gladstone's mode of doing so may be seen in the Irish Church Act, and in subsequent utterances he seems to have assumed that, if not the only, it is the best mode of settling the matter. It is on the strength of this assumption that he has told the country more than once that the disestablishment of the Church of England would hand over to that Church, freed from all legal restraint, a capital of at least ninety millions sterling. We do not wonder that such a statement should make a deep impression upon political men, or that it should have raised in their minds a doubt whether the theoretical advantages expected to be derived from disestablishment would be worth the cost that must be paid for it. It is not, however, sufficiently borne in mind that Mr. Gladstone's plan of disendowment, as instanced in the Irish Church Act, is not the only possible plan—is not necessarily the wisest plan. It bears the stamp both of his financial ingenuity and of his ecclesiastical leanings. Whether it was contrived with a view to a purpose concealed beneath the surface of its provisions, we are not prepared to say. It was assented to by the friends of disestablishment in this country with less foresight, perhaps, than might have been exercised, because with an intense anxiety to secure a legislative sanction of the principle of disestablishment. It has been carried into effect in a spirit of partiality, and, to some extent of unjustifiable pretension, which could hardly have been anticipated. But be this as it may, it is certain that disendowment in England will not be framed upon Irish lines. The illusion having been seen through cannot be repeated. Its worst effect in Ireland, possibly, will be upon the disestablished and re-endowed Church. In England a similar operation would create an intolerable nuisance. Let us, therefore, abandon all idea of constructing or accepting an English Church Act on the model of the Irish one. No doubt, if that were our intention it would cost us, as Mr. Gladstone reckons, close upon 100,000,000*l.* But that need not be our intention. We are not shut up to any such plan, as it will be our endeavour to make clear to our readers in two or three following articles.

THE DUKE OF ARGYLL ON ESTABLISHED CHURCHES.

"What is the best and wisest mode in which we can provide for the support of the ministry of the Church of Christ?" Such was the question which the author of the "Reign of Law" proposed to himself and to his audience, in speaking at Helensburgh last Wednesday, on behalf of a scheme for increasing the endowments of the Scotch Establishment. To this question he gave precisely the answer that might be expected from an illustrious Whig, perfectly aware that Church Establishments do not quite belong to the order of nature, but also keenly alive to the possibility of discomfort from the disturbance of existing arrangements. The duke discussed the Establishment principle as applied in England and Scotland; he explained the difference between this and a Ministry of Public Worship such as exists in Germany and France; he discussed, with an evident desire to be candid, but perhaps with deficient information, the claims of "purely voluntary Congregationalism"; and he came to the foregone conclusion that the English and Scotch Establishments embody the best of all possible arrangements for the clergy and people of their respective countries.

Now we ourselves do not feel at all bound to advocate the claims of Congregationalism as against all other possible forms of Free Church government. So far as organisation is concerned, Episcopalianism (as worked in America), Presbyterianism, and Conference Methodism, all may have their special advantages which we should be the last to deny. But the "purely Congregational voluntaryism" which the Duke of Argyll seemed to have in his mind has hardly any existence at the present day, and therefore was scarcely worth the trouble of criticism. For he seemed to conceive a state

of things in which each congregation, however small and poor, is left to support its minister entirely by the contributions of its members. The system of county unions amongst Independent churches is intended to meet the case of precisely such scattered congregations. And the greatest of these unions we believe adopt the rule that no minister's stipend is to be less than a hundred pounds a year. Indeed, the only church in the country in which poor congregations are systematically left to take care of themselves is the Established Church. We are not aware that any Free Church finds a society for the relief of poor clergy necessary. The Duke of Argyll repeated the time-honoured platitude about the inability of voluntaryism to provide for "the poor and the thinly-scattered districts of the country." Yet a statesman is bound to show some respect for facts. And we should like to know whether he really thinks that the evangelisation of the agricultural districts in England is more the work of the Established Church than of Wesley's followers. It is wearisome to reiterate facts which are ignored rather than unknown. But if "the poor and thinly-scattered districts" had been left in the eighteenth century to the tender mercies of an Establishment, the agitation amongst agricultural labourers of the present day would have been much more dangerous than it is.

Another and certainly more forcible objection made against purely voluntary Congregationalism was, that it makes ministers too much dependent on their congregations. And if each separate congregation were situated on an island with an impassable gulf between itself and every other, this objection might be unanswerable, except by a reference to the fact that at the beginning of the Gospel it pleased the Lord of Glory Himself to be dependent for a while upon the faith and love of followers, whose "contradictions" must often have been more painful than those which He endured from sinners. But it is not true that voluntary congregations, even amongst Independents, are thus isolated. The public opinion of associated churches goes for something. A man who is persecuted in one congregation, if he is fit for the ministry at all, can generally flee to another. And if cases of hardship and cruelty arise, as they undoubtedly do, they spring as often from an early mistake in the choice of a career as from any other cause. We want in the pulpit leaders of men, such as are too strong to be oppressed, and who are able by force of character and conviction to raise others into sympathy with themselves. So far as experience goes, we do not think it proves that such men are more generally or commonly attainable in an Established than in a Free Church. Exceptional cases of high culture and unusual genius amongst the Established clergy do not prove the contrary. It is by average men that we should judge; and on the whole we claim it as a notorious fact that the ministers of voluntary churches as a general rule exercise in religious things a much more direct and personal influence than the clergy of the Church. The influence of the latter, indisputable in its force, as all reformers know to their cost, is due rather to social causes than to spiritual; to the legal position of the clergy as great landowners more than to their position at the head of the congregation. The influence of the village Methodist preacher, or Independent minister, is much more unpretending; but as a general rule it is more heartsearching and thorough. Let it never be forgotten that Joseph Arch was well-known as a preacher before he founded the Labourers' Union, and that the moral influence exerted by many o his associates is owing to similar causes. But the Duke of Argyll himself pointed to and emphasised the danger that arises when, instead of an independence due to individual character, the clergy obtain an irresponsible power dependent only on circumstances. Yet, the Latitudinarianism of the clergy in one direction, and their Romanism in the other, did not appear to him, liberal as he is, to be so much matter for congratulation as it seems to more Erastian thinkers. But the duke would find it difficult to suggest any remedy except some mutual dependence of ministers and people in the sympathy of a spiritual life. And this can hardly be insured apart from some form of Voluntaryism.

It was impossible for any statesman to treat this question at the present day without some allusion to the disestablishment of the Irish Church. While professing his own preference for Established Churches, it was impossible to avoid anticipating the question whether, in abolishing the Irish Establishment, the ruling powers acted "upon principle or, as it were, accident." To this question he replies that they "did not act upon any principle applicable to all Established Churches." By this he no doubt meant that the advocates of that great measure had no scruple about this form of alliance between Church and State. Unless where special objections arising out of peculiar circumstances existed, they believed, and still believe, that the Church best fulfils her mission when thus bound to the State. We do not care to argue that question now. But when the duke alleges "that the Government acted upon special circumstances affecting the Church and the people of Ireland," he alludes, of course, to the fact that the members of the Protestant Church were a small minority of the population. Now, surely, if he held fast to his principle that the Church which, by its historical associations and its present hold upon the conscience, best represents the religious life of the people, ought to be adopted and established by the State, then he would have advocated the tranference of this privileged position to the Roman Catholics. But, without dwelling hardly upon an obvious inconsistency, we think it must be patent to every practical mind that the objection to the defunct Establishment in Ireland lies equally against every Established Church that does not represent a majority of the nation. This at least is applicable to all Established Churches, and it is one which dooms those in existence now.

It is curious to observe that while the duke prefers an alliance with the State he is very careful to show, what one might well expect from a Presbyterian, that he would not have this alliance too close or too ostentatiously obtruded on attention. He objects to the foreign system of appointing a Minister of Public Worship; and why? Because "it does not appear to him that anything in connection with public worship should fall into the hands of any secular minister whatever." This sounds strange from a Presbyterian peer, who if he should happen to become Prime Minister, would have the virtual appointment of the highest dignitaries of the Church. But after all it only amounts to saying what is very characteristic of the Scotch mind in these matters, that the Church should take public funds without incurring any responsibility whatever to the secular power. The Duke of Argyll cannot help observing the "stammering and somewhat lisping accents in which aspirants for seats in Parliament now treat this question of Established Churches." We think there are those whose Parliamentary seats are secure but whose utterances on this subject might be characterised in very similar terms.

ECCLESIASTICAL NOTES.

The Church Congress, which meets at Bath this week, will probably not do more than any of its predecessors to put the Established Church in greater harmony with the people. After ten or twelve congresses, that Church remains just what it was before one congress was held. There is a great deal of talk, and often very good talk, at these meetings, but the old Conservative spirit is always predominant, and there is no moral courage to face even one of the grossest abuses. Perhaps the worst abuse—although it is difficult to say which is the worst—is the opposition of parties and doctrines, but, as the congresses are held upon a neutral platform, this is a subject which must be altogether tabooed. Everybody present may be, and probably will be, thinking of the matters that divide Churchman from Churchman, but nothing is to be said upon what will be uppermost in the thoughts and hearts of all who will be there. We see that the subject of "Church and State" is to be considered. We are thankful to see it. First, because the more this subject is debated the better, and secondly because the congress is sure to be agreed that the present union should be continued. Previous congresses unanimously supported the Irish Church, Church-rates, and University tests, and we should for the first time doubt the possibility of our own ultimate success if the debate in the Bath Congress should be in favour of a dissolution of the union.

At diocesan conferences resolutions are proposed and agreed to or not, as the case may be. There has been such a conference for the diocese of Oxford, presided over by the bishop, whose speech, however, was so utterly colourless as to be without any value of any kind. But the debating speeches were not of this order. A motion was made by Mr. Hubbard, to the effect that it was the duty of Churchmen to do their utmost to maintain a Church school in every parish or ecclesiastical district in the diocese containing sufficient population—which brought up the whole educational question. And what was the talk of the clergy? We find Canon Butler enlarging upon the importance of having the presence of clergymen in schools; we find the Rev. C. Barber, who has been a diocesan inspector, saying that notwithstanding the Education Act and the conscience clause, it was still possible to maintain Church schools efficient. But we find some persons whose minds are open to the light. Thus, Canon Ridgway asked whether some compromise could not be effected which would be agreeable to the Church parties as well as the secularists, and added, "As the Government paid only for secular education, why should not the pence be paid also for secular education only, so that what religious instruction was given to the child should be the free gift of the Church to the child?"—a very pertinent and suggestive question, the answer to which might contain the whole solution of the educational difficulty.

But, what followed? The Rev. C. J. H. Fletcher proposed an addition to Mr. Hubbard's resolution to the effect that the efforts of Churchmen should be consistent with fidelity to the entire principles of the Education Act. Mr. Fletcher told his brethren, without apparently getting a single cheer for telling the truth, that it was his conviction that it was "not honest for Churchmen to enjoy the great advantages which the Act placed before them, and to do anything to frustrate the undenominational principle which the Act was to carry out by school boards." He held that it was not honest for them to obtain seats on school boards for the express purpose of defeating the development of the school board system, or to appeal to the prejudices of the ratepayers; that they ought not to denounce the undenominational principle; for it was one of "legal justice." But where did Mr. Fletcher find himself on a division? He found eleven voting for, and all the other members of the Diocesan Conference against him. If this vote has any meaning it is that Churchmen do not intend to be faithful to the "entire principles" of the Education Act—but only to those which may happen to work in their own favour. Of course.

The next most important subject discussed at this conference was brought forward by Mr. Walter, M.P., who moved a resolution in favour of the Public Worship Facilities Bill. A good deal was said in favour of this measure, but when Mr. Harcourt remarked that he supposed there was no organised body possessed of so little discipline as the Church of England, did he intend that remark to be in support of the motion, or of any motion? Dr. Child said something more pertinent. He remarked that, "In a hamlet where a dozen houses might be, there was sure to be a Primitive Methodist chapel, but the Church of England did not provide for the inhabitants of such isolated places anything of the kind." There's news! Why this is just what the Church of England professes to do! However, the motion was put—the votes were equal, and the bishop declined to give the casting vote—choosing still to be colourless. What prospect of reform has a Church whose diocesan conferences are of such a character? This is the third or forth conference of this kind that has been held this season. Not a word has been said at any one of them striking at the abuses which make the Church most infamous in the eyes of the nation. Wait until some Prime Minister shall introduce a bill for disestablishment, and how different will be the proceedings!

We report some declarations of candidates regarding the State-Church and ecclesiastical questions relating thereto. Mr. Baxter's speech last week at Dundee may be selected from these. When Mr. Baxter was in the Government, he declined to vote for the motions for the disestablishment of the English and Scottish Churches, although he was known to be personally in favour of those motions. The same may be said of Mr. Stansfeld and Mr. Ayrton, both of whom, with Mr. Baxter, have appeared upon the platform of the Liberation Society. Indeed, if our memory serves us correctly, we should say that Mr. Ayrton's first speech before an English audience was delivered at Finsbury Chapel some eighteen years ago, at one of the anniversary meetings of the society. Mr. Baxter, being now released from official ties, has, in the first address that he has delivered since his resignation, shown that he is where he was. In fact, it was morally impossible for him to change, and so we find him saying this:—

> That the more you consider the practical working of Christian Protestant Churches which are free from State control, the more deeply you will be impressed with its similarity, and that impression is gaining ground rapidly every day amongst the thinking laity, and will put an end to all those unseemly squabbles about trifles of which we have too many in the ecclesiastical history of Scotland.

The "trammels of office" must always be allowed for; but the trammels being thrown off, men revert

to their old position. No amount of officialism could demoralise Mr. Baxter.

We have had upon our table for two or three weeks four lectures by the Rev. William Sampson, of Folkestone, upon various aspects of the controversy between the Nonconformists and the Established Church. The first is entitled, "Are Nonconformists outside the One Fold of Christ's Catholic Church"; the second, "The Priest or the Bible: Which?" the third, "Ritualism"; the fourth, "Ritualistic Teaching and Nonconformist Duty in regard to it." We have read these lectures with great interest. They are compact in argument, full of information, and vigorous in style. We heartily recommend them, and only wish that such lectures could be delivered in every parish in the kingdom.

THE LIBERATION SOCIETY.

ARMLEY, NEAR LEEDS.—The Rev. J. H. Gordon, Darlington, lectured in the Temperance Hall here on Tuesday evening, on "The Liberation Society, What it Wants, and What it does not Want," J. Cawcett, Esq., in the chair. The meeting was an agreeable disappointment to the friends with whom this was something of an experiment—the hall was pretty nicely filled, and the responses were enthusiastic. Friendly questioning, with great interest in the work, and cordial votes of thanks.

MIDDLETON-ON-RAN, NEAR DARLINGTON.—On Thursday evening Mr. Gordon lectured in this notoriously ritualistic parish on "Disestablishment or Popery," to a large and hearty audience in the Assembly Rooms, Mr. Cooke in the chair. The vicar was from home, but the schoolmaster of an adjoining parish put in an appearance and highly amused the company, amongst other things, by proposing the famous Bishop Auckland resolution "that Mr. Gordon had better stay at home." The audience resolved otherwise, and great interest prevailed.

HARWORTH-ON-TEES.—Next evening Mr. Gordon lectured in the Temperance Hall here, to a smaller but very attentive audience, on "The Liberation Society," Mr. Emmerson occupied the chair, and expressed himself very warmly with reference to the lecture, and the whole subject of religious equality.

SIR T. D. ACLAND AND THE NONCONFORMIST ELECTORS OF NORTH DEVON.

The following correspondence between Sir Thomas D. Acland and some of his Nonconformist constituents of North Devon is published in the *Western Times* and other local papers:—

I.

Wrafton, Barnstaple, September 16th, 1873.

Honoured Sir,—You are no doubt aware that your votes on the Endowed Schools Committee have given such dissatisfaction to a large number of your Nonconconformist supporters that it was resolved to convene a meeting by circular at Barnstaple to consider what steps should be taken in the matter. The meeting (which was held on Friday last), while expressing feelings of personal attachment to yourself, condemned very strongly your votes in connection with the educational question. The speakers made it very clear that they could not by their votes support any man who would help the Government to establish a system of sectarian education for this country. One of the results of the meeting was to establish an association which is intended to organise the Nonconformist electors of this division, so as to bring their influence to bear in support of a system of national unsectarian education under the control of the people. I was elected general secretary of the association, and directed by the meeting to communicate to you the following resolution, which was adopted unanimously:—"That this meeting views with deep regret the recent votes of Sir Thomas Acland with reference to education, and the questions affecting religious equality, indicating as they do a policy which it would be impossible for us as Nonconformist electors to support by our suffrages. That we therefore earnestly trust he may be able to see his way to a policy in future more in harmony with the views of so large a body of his supporters, and thus prevent a collision which their personal esteem for him would cause them deeply to deplore. That this statement be presented to Sir Thomas Acland and his reply awaited."

I am, honoured Sir, yours respectfully,

JOHN QUICK.

Sir Thomas Dyke Acland, Bart., M.P.

II.

Sprydoncote, Exeter, Sept. 19, 1873.

Sir,—I am aware that some of my votes on the Endowed Schools Committee have given dissatisfaction to some of my Nonconformist supporters, and that a circular was issued by twelve of those gentlemen stating that I had forfeited all claim to the votes of the lovers of religious equality, and inviting others to unite with them in impressing on the leaders of the Liberal party in the northern division the necessity of choosing another candidate at the next election.

I do not wish to say much about the wording of the circular or the treatment of myself without any direct communication or opportunity for explanation. But I trust the day has not yet arrived when the yeomanry of the county of Devon will be content that the selection of a candidate shall be settled for them by leaders however influential on the suggestion of a private meeting of a section of the Liberal party.

I understand that the meeting held on Friday last was not largely attended, but I have great pleasure in expressing my gratitude for the feelings of personal attachment then expressed towards myself, and my sense of the moderate tone of the letter which you have written to me by direction of the meeting.

It is a matter of sincere regret to me that any of those who so warmly supported me at the last election should cease to give me their confidence. I shall be very glad if by frank explanations I can remove any causes of misunderstanding.

I will begin with one or two points of detail before I deal with the broad principles of your letter.

It appears that I gave special offence by voting against a motion of Mr. Illingworth's on the subject of the selection of commissioners and their officers from one denomination.

I felt that an attempt had been made by an organised body outside the committee to create a prejudice against the fair dealing of the Government and the commissioners. From my experience as a member of the Schools Inquiry Commission, in which I sat by the side of an eminent Nonconformist, I knew that in our case the selection of assistant commissioners had not been confined to one denomination. I believe that the Endowed Schools Commissioners (more than one of whom cannot be accused of undue partiality for the Church) acted on the same principle as we did.

I am sure Mr. Illingworth meant to act quite fairly in proposing his carefully worded resolution. But I felt at the time that I should lay myself open to misconstruction by voting against it. It is, however, one thing to act fairly, and another to try to make oneself safe by voting for an abstract resolution which one thinks uncalled-for or unjust. I hope I have always acted fairly by my Dissenting friends, and I give them credit for putting a fair construction on my vote. I think it needless to go into further detail about the Endowed Schools Committee in this letter, feeling sure that I shall be able to satisfy your friends on some suitable occasion face to face as to my motives in this matter.

One other point has been named to my disadvantage—my neglect to vote for the second reading of the Burials Bill. Daily anxiety at home kept me away from London during the great part of the session. Had I been in the House I should have voted for the second reading. I do not profess to be very zealous on a subject on which there are tender and sacred feelings on opposite sides; but I think that, as soon as suitable terms can be arranged, the National Church will gain rather than lose by ceasing to claim the graveyards as the exclusive property of a portion of the nation.

But the main point of your letter is that my votes are indicative of some policy which the Nonconformist electors present at the Barnstaple meeting cannot support; and this with reference to two subjects—religious equality and national education. They object to anyone who helps the Government to establish a system of sectarian education, and they propose to form a North Devon Reform Association to bring their influence to bear in support of a system of national unsectarian education. These two subjects have gained great prominence owing to two causes—first, the expectations as to disestablishment formed during the last election; and, secondly, the success of the Church of England in supplying the deficiencies in national education by founding voluntary schools with the aid of public money.

First, as to religious equality. That is a phrase which became current during the debates on the Irish Church. It had been decided that a great anomaly should be removed, and three definite religious communities in receipt of public money had to be dealt with on strict terms of religious equality. But in England and Scotland it has not been decided to remove establishments, which exist with the goodwill of the majority of the people in each kingdom, including many who themselves maintain voluntary churches. Subject to the qualification that disestablishment in Great Britain is not a foregone conclusion, religious equality as between Conformists and Nonconformists in every political and social sense has had my hearty support. I have made considerable efforts privately and publicly to secure consideration for the feelings of Nonconformists, and to open for them access to every public institution for mental culture, as well as to posts of influence and emolument, from which by various usurpations and legal decisions they had been excluded.

I cannot charge myself with any reserve or hidden policy on this question of religious equality. I was very explicit at my first election for North Devon. I referred to the two agencies for the promotion of religion in this country—the established and the voluntary. I said I should support the one and do justice to the other. I was equally plain at the last election. I constantly maintained, in answer to my Conservative opponents, that the removal of a great abuse in Ireland did not in my view involve the principle of disestablishment in the United Kingdom as a whole.

Through the kind frankness of some of my Nonconformist friends, I have had many opportunities of becoming acquainted with their principles. I know the depth of their conviction as to the incompetency of the temporal power to deal with spiritual questions—a conviction in which Protestant Nonconformists do not stand alone. I know the fearless consistency with which they carry their principles to their logical consequences, unduly regardless sometimes, as I think, of varying circumstances. I am fully alive to the practical grievances under which Nonconformist minorities suffer in some country places, and I sympathise with them (as many of my brother Churchmen, lay and clerical, do) in the exasperation which they feel when they see that a Protestant Church supported by law fails to secure among its ministers obedience to the law, or to prevent in some cases even the most pitiable evasion of plain obligations. I am not surprised, therefore, at the sensitive protests of Nonconformists against their being made responsible for much that is going on in education at the public expense.

This brings me to the second subject of your letter, national education. I do not understand on what grounds you accuse the Government of establishing sectarian education. The Government found a system of voluntary education aided by the State already at work among Churchmen and Dissenters. It was imperfect in quantity and quality. They gave the people free choice to extend and improve it in their own way. They provided every facility for demanding school boards and unsectarian schools. They offered help to all alike. The country has filled up the gap in its own way.

I do not think any Government would have been strong enough, in the face of the wish of the ratepayers, to put aside the existing machinery for education, to break faith with the managers of schools, or to discourage all the voluntary educators by forcing a uniform system on the whole country. I believe they have done wisely to trust to the formation of public opinion, as the nation becomes better educated, for the means by which a transitional system may be blended into a more harmonious whole. They cannot be truly said to have aimed at establishing a sectarian system.

Nor, if it were practicable or expedient to uproot the present system—in other words, to withdraw all public funds from schools connected with particular denominations—do I clearly understand what is the policy to which you trust I shall see my way as more in harmony with the views of some of my supporters.

The phrase, national unsectarian education, is too hazy to convey a distinct idea to my mind.

Is it intended to base this education on the Bible, or not? Is the teaching of the Bible beyond the reading of it to be prohibited? Are these questions to be settled by each locality for itself? Or to be settled on a uniform basis for the whole kingdom by Parliament? Is the education to be satisfactory to parents who believe that the discipline of children is a question of moral training, and that moral training rests on the Fatherly relation of our Creator to fallen beings? Or is it to be satisfactory to those guides of public opinion who teach that morality rests on the same basis as political economy or physical science? Are the lips of the schoolmaster to be sealed as to the will of God when he is teaching children to speak the truth?

I do not invite you to answer these questions, or many others which might be asked, in a public correspondence.

But I may ask you to bear with me, if, until I am able to answer them myself, I decline to commit myself to the watchwords adopted for the North Devon Reform Association. I am fully alive to the importance of endeavouring to alleviate and not to increase the evils of which Nonconformists complain, and I trust that the tendency of legislation will be in this direction.

But much depends on the spirit in which the Education Department will be administered during the next few years, and especially on the conditions under which the Endowed Schools Commission may be renewed or superseded.

I hope I may, with all due respect for an active section of my supporters, ask whether they will be advancing the cause of education, morality, temperance, and even personal religion, by hampering the Liberal Government at the present crisis. Notwithstanding the marvellous progress in imperial and local administration which has been made, or of which the foundation has been laid during the present Parliament, it must be plain to every one how strong are the obstructive agencies in reference to the improvement of local government (which must, in my opinion, precede any complete system of national education), and to the reform of endowed schools and local charities.

I cannot think that it is wise to transfer to those who have conducted that obstruction, the working out of ameliorative measures and the appointment of the responsible officers of administration. The Government of Mr. Gladstone includes Mr. Bright, Mr. Forster, Lord Aberdare, Mr. Goschen, Mr. Stansfeld, Sir John Coleridge, and Mr. Winterbotham—men who have left their mark on the history of liberal education and social progress. Most of them have in their turn incurred the reproaches which eager partisans are too ready to aim at responsible ministers. I shall deeply regret it if the action of any section of our party weakens their power for good.

I thank you once more for the kind courtesy of your communication; and heartily reciprocating your expressions of personal esteem, I trust no political collision may prevent the continuance of our united action for the public good.

I have the honour to be, Sir, yours respectfully,

T. D. ACLAND.

John Quick, Esq.

III.

North Devon Reform Association, Oct. 1, 1873.

The committee of the above, having read the letter of Sir T. D. Acland in reply to their resolution, desire to record their appreciation of the frank and courteous manner in which it is written, and also to reciprocate the same spirit in any remarks that they may have to make by way of rejoinder. They much regret, however, their inability to regard it as a satisfactory explanation of the difficulty that has arisen between Sir T. D. Acland and themselves. The objectionable votes on the Endowed Schools Committee are not, but with one exception, explained, but are deferred to a future opportunity; while the one explanation given is unacceptable. It was to these votes principally that the committee referred; and they are surprised that Sir T. D. Acland should have referred to them so briefly. Still, they doubt whether a satisfactory explanation of them is possible; at any rate, they fail to see what better opportunity for an explanation can present itself than this correspondence affords. They proceed, however, to deal with the subjects alluded to in his letter, following the order in which they appear.

I.—The committee are not responsible for the wording of the circular referred to, nor for the statement contained in its last clause (to which, indeed, objection was taken during the discussion). This is manifest from the nature of the resolution passed unanimously, and forwarded to Sir T. D. Acland, in which is shown a desire for an explanation from him of the votes and policy in question before taking further steps. At the same time, they maintain the right and propriety of a section of the Liberal party convening a meeting (private, if need be) for the purpose of making representations to the leaders of that party on a subject on which they have hitherto exercised a determining influence. The willingness or unwillingness of the yeomen of Devon to be content with such a suggestion will depend, they presume, on its merits. The numbers attending the meeting were sufficiently large to be satisfactory to those present; though by no means to be regarded as an adequate expression of the widespread dissatisfaction which the votes of Sir T. D. Acland have produced.

II.—It is a matter of regret to them that the remarks on the vote on Mr. Illingworth's resolution do not remove the objections taken to it. They are of the opinion that "an organised body outside the committee" had a perfect right to take action against the dealings of the Government and the commissioners, especially in matters greatly affecting the interests of "Nonconformist minorities in country places," in which, it is not too much to say, they are unable for

many cogent reasons properly to look after the same themselves. Such action is very common to all parties in our national life, and has been, as a rule, productive of the most beneficial results. They hope the day has not yet arrived when the existence of such a body should be regarded as a sufficient justification of the opposition to the principle involved in that resolution. It cannot be so regarded by the committee. Sir T. D. Acland states that the Schools Enquiry Commission on which he sat did not confine its selection of assistants to one denomination, and he believes the Endowed Schools Commissioners acted on the same principle; but they cannot reconcile this statement with the well-known fact that all these assistants are of one denomination. And, moreover, that Sir T. D. Acland should have sat on a commission on which was an eminent Nonconformist, and which did not confine itself to one denomination in the selection of its assistants, and should yet approve of the Government and the commissioners who have done otherwise, is, in their opinion, remarkably inconsistent with the desire "to secure consideration for the feelings of Nonconformists, and to open for them access to posts of influence and emolument." His regarding that resolution as "abstract," and "uncalled for or unjust," shows that he did not approve of it, which makes it difficult to understand how his voting against it would lay him open to misconstruction, except on the supposition that his supporters would naturally expect him to be in favour of the principle contained in it. They deplore his opposition to a resolution carefully worded, and fairly meant to support the claims of the representatives of one half the nation to a share in the transactions of a commission employed on such important work. They also regret that a report of the meeting should have given extra prominence to this vote above others, inasmuch as those on the motion of Mr. Hardy, Mr. Collins, Mr. Leatham, and Mr. Forster, are equally painful. To them is to be attributed much of the retrograde character of the Endowed Schools Amendment Act. A more consistent regard for the rights of Nonconformists on the part of Sir T. D. Acland would have altered the character of that bill. Considering these votes were so prominently referred to in the resolution of the committee, the absence of any explanation of them in Sir T. D. Acland's letter is most unassuring.

III.—While accepting Sir T. D. Acland's absence from the division on the Burials Bill, and sympathising with him in his late domestic trouble, they would greatly prefer his having more zeal on this subject, on which most sacred feelings are often outraged. It is not unknown to him that the clergy of Devon were *very zealous* against it, and that they got up a memorial to the bishop signed by the great majority of their body, and nearly all the Tory gentry, to get him, if possible, to vote against it when it came before the House of Lords. They also regret to note he does not think that suitable terms have yet been arranged on which the National Church can cease to "claim the graveyards as the exclusive property of a portion of the nation." Considering the concessions which have been already made to the Church party in the construction of Mr. Morgan's bill, they regard the above as indicating towards the claims of Nonconformists a feeling the reverse of liberal. To concede yet more would be to court contempt from friend and foe alike.

IV.—The votes affecting religious equality referred to in the resolution of the committee had no reference to the question of disestablishment. They considered the votes "with reference to education" involved also the principle of "religious equality." In their opinion those given on the Endowed Schools Committee do this most distinctly. The including of disestablishment in the phrase "religious equality," as regards the meeting and resolution in question, is quite beside the mark, for discussion on that subject was generally deprecated. While holding their views as Dissenters on that point, they plainly stated the business of the meeting was to consider the votes of Sir T. D. Acland with reference to education, and religious equality involved therein.

Allusion was, of course, made to the Burials Bill as also affecting the latter subject. But it is the policy of Sir T. D. Acland respecting religious equality as above explained, that the supporters of the resolution cannot uphold. They consider it as destroying entirely the value of his statement that, "Subject to the qualification that disestablishment in Great Britain is not a foregone conclusion, religious equality, as between Conformists and Nonconformists, in every political and social sense, has had my hearty support." In their opinion, the day has arrived when legislation should proceed on the principle that we are all alike the common members of the nation, and not on the lines of denominational differences. The latter are incapable of sustaining the pressure of a nation's life. This the Government in their educational policy, and the commissioners in their dealings (both of which have Sir T. D. Acland's support), do not recognise.

V.—The committee are asked on what grounds they accuse the Government with establishing sectarian education, and further to explain more clearly what they mean by "national unsectarian education."

They consider the Education Act of 1870 supports this accusation. When the Government were prepared to receive as many applications as could be forwarded to the Education Department in six months, they were contributing most largely to the establishing and perpetuation of sectarian education, knowing, as they must have done, that almost all these applications would be for the erection of sectarian schools—schools in which those doctrines and practices referred to as "pitiable evasions of plain obligations" might be freely taught. They must have known that while offering, on the plea of justice to all, "help to all alike," they were really aiding that great, powerful, and wealthy denomination, which enjoys the national property for supporting its ministers, to outstrip those who have no such advantages, and who decline to receive them. Such a policy might be said, without any violent wresting of words, to be the establishing of a "one-denominational" system.

The case becomes worse when we consider the use which is being made of these established schools. The monthly organ of the National School Society in its July number contains the following:—"These children will one day be householders, and the maintenance of the Church's position and endowments will depend chiefly upon their votes. If the Church has made a proper use of her schools, her grown-up children will know how to make a proper use of what they have learned, and will manfully defend her." These Church schools are looked upon by many clergymen as "bulwarks of the Church of England." Nonconformists are not willing that the "bulwarks" should be erected and kept in repair at the expense of the nation.

Having invited all the denominations who were able to establish schools, can it be fairly said "they provided every facility for demanding school boards"? For six months it was in the power of any rich sectarians to obtain State aid in the erection of schools designed for teaching their peculiar doctrines; and who can doubt the deterrent effect of such a policy on the establishment of school boards and their schools? What, indeed, has been the result?

It was in the power of the Government, without "putting aside existing machinery for education," or "breaking faith with the managers of schools," or even discouraging the voluntary educators (such as are moved by other zeal than sectarian) to have recognised such schools as were already in existence (having regard to the work they had done in the past), but to have helped in the establishment of no more of them. This they might have done without much fear of the ratepayers, and it would have been found generally acceptable in the then state of public opinion. The State is sufficiently wealthy and powerful in this country to dispense with the voluntary contributions of religious bodies; and having declared its intention of dealing with this subject, it ought to have, and might have, done so with its usual comprehensiveness, inviting no further contributions. The committee are at a loss, except on certain principles, to account for the sensitiveness of the Government towards the ratepayers on this question. The 25th clause is also most objectionable to them, and they hope Sir T. D. Acland will be able to vote for its unconditional repeal. By the 5th clause of the Education Act, 1870, it is enacted that where sufficient school accommodation is not otherwise provided, it shall be supplied according to the manner provided by that Act, which means that where the voluntary power is unable to supply the accommodation it shall be done by school boards. This is subjecting the popular principle to the mere supplementing of denominational activity. Taken in connection with the 25th clause and the cumulative vote, these points show, in the opinion of the committee, an unmistakeable effort on the part of the Government to establish the sectarian system, and also considerable ingenuity and device in so doing. So far, then, from having taken means by which "a transitional system may be blended into a more harmonious whole," as Sir T. D. Acland gives the Government credit for doing, they are of opinion that the action of the Government has gone far to make the production of such an "harmonious whole" impossible.

This denominational system, which the Government aided in establishing, is further objected to by them because it affords great facilities for the teaching of pernicious error. They cannot consent that the national funds shall be applied to the support of a system which shall place the education of the children in the hands of the men who are labouring heart and soul to subvert the principles of Protestantism.

By the phrase "national unsectarian education," the committee mean a system of education that shall have a national extension, and be universally compulsory, and under the management of popularly elected bodies, whose main business shall be to provide for the teaching of the element of knowledge, without necessarily excluding the subject of religion, and by no means disregarding the culture of the moral faculties of the children. Whether the Bible be only read, or read with comment, and whether the obligations of morality and virtue are to be taught as resting on the revealed will of God or on grounds of expediency, are questions which at present have been left to the localities to decide, and might still be so left by the national system. The answering of these questions is not essential in the establishing system of national unsectarian education, whose chief characteristics should be the adequate provision of educational accommodation under elective responsibility, and not under the irresponsible sectarian management as at present.

These are the senses in which the committee understand the two phrases "the Government establishing sectarian education," and "national unsectarian education," and they trust that, thus explained, they are sufficiently clear to Sir T. D. Acland, and will meet with his hearty support.

VI.—The committee would like to regard Sir T. D. Acland's references to the "obstructive agencies" in operation against the reform of the endowed schools, as one of those errors of judgment it is the easiest to commit. They think a maturer consideration would have indicated to him the impolicy of complaining of the obstruction of others, when he, though a Liberal, by his support to Mr. Forster's resolution, contributed to his leaving of a number of those schools in the hands of the obstructives. The example of one of whom a more impartial policy was expected fortifies and assists these agencies in a boldness of action from which under other circumstances they would shrink. If they had only to deal with the Government actuated by sound and progressive principles, their power for mischief would be very small indeed.

VII.—The committee are impelled by the strength of their convictions to take the course designated "hampering the Liberal Government," and the supporters of its policy at this crisis, becuuse they regard them as being entirely responsible for the retrograde legislation of the last few years. They believe their action to be legitimate and patriotic, and indeed necessary at this crisis, when a Liberal Government is shaping its policy to the views of its opponents on a subject of such vital importance as the putting the control of the educational agencies of the rural districts in the hands of a clergy who are "evasive of plain obligations" and law-defying.

The crisis of the Government, and the demoralisation of the Liberal party, are attributable to the policy of the former. Until Mr. Forster commenced his mischievous course of passing measures acceptable to the Opposition, and by the aid of their votes, the Government were strong enough to carry out their views without much effective hindrance. The decline of power dates from 1870.

The mention of Mr. Forster, as a member of a Government for which it is wished to obtain Nonconformist support, is, in the opinion of the committee, most unfortunate. He is emphatically its weakness on that side: and as "so much depends on the spirit in which the Education Department will be administered during the next few years," so long as he virtually controls it there will be but little prospect of the return of the confidence of Dissenters. The excuse that their views were not understood in 1870 cannot, after the amendment Act of 1873, be allowed.

The committee not having expressed their sentiments on these subjects to Sir T. D. Acland, except in the form of a brief resolution, take this opportunity of so doing. They have endeavoured to express themselves with frankness and courtesy in the performance of this duty, believing the observance of both to be promotive of the best understanding between all parties. They trust that this mutual explanation of each other's views will tend to remove the difficulty that has arisen in the minds of his supporters—a difficulty of the extent and seriousness of which they believe he is not sufficiently aware.

Firmly standing by these principles, it would give them great satisfaction to know that they will meet with his support, and that he will be able heartily to co-operate with them as their representative, in giving effect to the same in future legislation.

Signed, on behalf of the committee,
J. Quick, Secretary.

THE BRITISH ASSOCIATION AND DISSENTERS.

(From the *English Independent*.)

It was admitted on every hand, and by those best entitled to express an opinion the acknowledgment was made in no measured terms, that there has not been a more successful meeting of the British Association for years than the one which came to a close at Bradford on Thursday last. Successful, that is, in the true sense of a word, which is frequently misused. More brilliant meetings have been seen, but not a more useful one, or one more in accord with the higher purposes of the institution. Never was its proper work better done. The proportion of original and suggestive papers was unusually large, and it was a notable feature of the proceedings that at least a dozen of the most valuable papers were produced by local authors; and in spite of the absence of any sensational feature, such as the appearance of Mr. Stanley and his little black attendant, Ku-lu-lu, at Brighton, or such as the arrival of Sir Samuel Baker and his wife at Bradford would have been, the attendance of the general public both at the popular evening lectures and in the various sections was much better than was the case at Brighton a year ago. Yet the southern watering-place has a population with more time on its hands than the busy Yorkshire capital of the worsted trade; and, besides, is not Bradford a town full of Dissent—with a couple of chapels to pit against every building that calls itself a church—which has returned Mr. Miall to Parliament, and means to return him again—a town, therefore, in which we might expect to find an almost total absence of philosophic culture, if Mr. Matthew Arnold and the other superfine gentlemen who write on behalf of the Episcopal Establishment are witnesses who speak the truth?

But what did we see and hear during that week in which the men of science visited Bradford? It is our purpose to give a fair answer to this question—noting some of the salient points that struck us during our visit as not without significance, and which may serve to point a moral.

In the first place, of the three local secretaries, on whom the real strain of the preparatory work fell, two were Nonconformists, and the senior secretary was one of the Congregational ministers of the town—the Rev. J. R. Campbell, D.D. On these gentlemen no doubt devolved the task of securing many months ago the assurance that the sinews of war would be forthcoming; in other words, they must have laboured hard to get up the local guarantee fund, which amounted to upwards of 5,000*l.*, and which would have been made more, if more had been required. Then they had to make all the arrangements for the entertainment of the distinguished guests—a task of no slight difficulty if many resembled that learned Master in Chancery, a brother of the judge most hated by garotters, who wrote saying that he must have accommodation in a villa entirely away from the smoke, yet within easy walking distance of the section-rooms; with every internal comfort; and a park in which he might enjoy his after-breakfast cigar; and which, finally, should have a host and hostess without any encumbrances in the shape of children. We believe the secretaries actually succeeded in satisfying this learned limb of the law and science—surely an achievement to be held in remembrance. In addition to the preliminary duties, stretching over months of arduous toil, and which included, by the way, the arrangement of the local papers, these gentlemen must have worked day and night when the eventful week at length arrived. At the valedictory meeting they received a vote of thanks which may without exaggeration be called enthusiastic; and Professor Michael Foster, of Cambridge, who is one of the general secretaries of the British Association, acknowledged that he and his colleagues would do well if they succeeded in imitating the good qualities of their local *confrères*. Of the six sections of the association, three met in the commodious schoolrooms of Dissenting chapels; and in another chapel there was a morning prayer-meeting held by those philosophers who believe in the power of prayer. At this interesting service, we may parenthetically remark, the most prominent figures were the venerable Professor J. Hutton Balfour, Dr. J. H. Gladstone, Mr. Brooke, of London, and Dr. Ogle, of Derby. On the Sunday sermons were

preached in nearly all the chapels of the town *apropos* of the visit of the association; and even in the local Conservative newspaper next morning these occupied as much space as was devoted to the discourses that had been given in the churches of the Establishment. The Archbishop of York's sermon in the parish church was one of the finest of Dr. Thomson's pulpit efforts; but for profound learning and chastened eloquence it could not be said to equal the discourse which Dr. Lindsay Alexander gave the same morning at Horton-lane Chapel. When we add that the rest of the Nonconformist preachers including the Rev. J. G. Miall, Professor Griffith, and Professor Harley, we may be sure that Dissent held its own that day, and that it betrayed none of the aversion to "Divine philosophy" which some ignorant and some malicious people associate with the conventicle.

And now as to the papers read before the Association. Next to the discourse in which Professor Ferrier detailed his wonderful experiments in relation to the brain, perhaps the finest paper was one read in the Geological Section by Mr. Louis Miall, the curator of the Leeds Philosophical Society. This memoir had for its subject labyrinthodonts, an extinct animal, akin, apparently, to the crocodile; and the value of the effort will be best indicated when we say that Professor Phillips, the venerable president of the section, and now the father of the British Association, declared with fervour that Mr. Miall had produced *the* geological paper of the year. It solved several vexed problems—one of which has occupied a painstaking friend of ours, one of the most patient and successful observers in Scotland, for a space of no less than eighteen months. This gentleman could not perceive a ray of light until he heard Mr. Miall's paper, when his difficulty was at once removed. In the Mathematical Section, Professor Harley read more than one paper of consummate ability, receiving tributes of praise from such authorities as Professor Henry Smith, the strongest of all the Oxford men; and in the Chemical Section, Professor G. Carey Foster (son of Cobden's old partner, Mr. Foster, of Sabden) approved himself one of the foremost of our young men of science. So also, in the Biological Section, did Professor Michael Foster, of Cambridge—the first Dissenter of our day whom that University has taken to her bosom; and Dr. Pye Smith was not inactive in the room where the medical men assembled to discuss questions in anatomy and physiology. Of all the papers contributed by Bradfordians, perhaps the ablest was one on education, by Mr. Hanson; and even Mr. Forster, M.P., who presided over the section in which it was delivered, had to own the value of a production which was, in several respects, not particularly calculated to please the vice-president of the council. We have named only some of the papers by Nonconformists; but we need not enlarge the list, though it would be easy to do so.

And yet (for this thought more than once occurred to us as we sat in those rooms at Bradford, especially when we stepped into the West Riding Court House, where Mr. Forster was the chairman) —and yet, when school inspectors and governors of endowed schools have to be appointed, none can be discovered by the Government possessed of the necessary qualifications save persons who belong to the English Establishment! So said Mr. Forster in the House of Commons towards the close of the late session, when replying to a complaint urged by Mr. Illingworth—so Lord Frederick Cavendish repeated the other day at his interview with the West Riding Liberationists; at all events, both of these Liberal Ministers averred that it was only on the ground of their superior educational abilities and acquirements that the inspectors and governors were chosen—not at all because they were Churchmen—which was a euphonious mode of saying that no Dissenter could be found properly qualified. We point the senior member for Bradford to Bradford itself, and to what he himself saw there during the meetings of the British Association, as the best practical exemplification of the fact that he and Lord Frederick Cavendish have, in this matter, uttered a saying which is not worthy of acceptation.

THE DUKE OF ARGYLL ON DISESTABLISHMENT.

The Duke of Argyll presided on Wednesday at a meeting held in Helensburgh on behalf of the endowment scheme of the Church of Scotland for augmenting the smaller livings of the clergy. Speaking of the question of disestablishment, his grace said he observed the question was now not unfrequently asked whether the Government, in their conduct with reference to the former Established Church of Ireland, acted upon principle or, as it were, accident. To that, in his opinion, only one answer could be given. They acted not upon any general principle applicable to all established churches, but upon special circumstances affecting the Church and the people of Ireland, and not upon any principle which compels us to act in a similar manner either in England or in Scotland. His grace added: I go further, and say that if as a Government we were to make our action in that matter the foundation of a similar policy in other parts of the kingdom, we should be running counter to the pledges which we gave to Parliament, and in a spirit inconsistent with language which we held in passing that measure through Parliament. At the same time the indirect effect of a great measure of that kind cannot always be measured, and I am certainly somewhat amused sometimes to observe the effect which it has had upon the language of what I may call Parliamentary politicians, for I cannot help observing the stammering and somewhat lisping accents in which aspirants for seats in Parliament now treat this question of established churches. Their speeches remind me very much of the saying of the celebrated diplomatist Talleyrand—that language was meant to conceal, and not to express one's thoughts. Well, gentlemen, having nothing to conceal, and not being afraid of a severe heckling in this meeting, I shall frankly confess to you my own opinion that established churches, when they have grown up with the history of a people, and where nothing has happened to alter fundamentally their character and position, are the greatest of national blessings, to be cherished and maintained as long as that character is maintained. The duke then went on to speak of the concurrent or universal endowment of all churches—a system which had been largely adopted in continental countries. He was (he said) very glad that nothing of that kind had been adopted or was possible in this land, and he heartily agreed with the public feeling against concurrent endowment. At the present moment all the Governments of Europe were confronted with the difficulties in which this system involved them. The Empire of Germany, one of the most powerful Governments in the world, or which, perhaps, has ever existed, is just now in violent conflict with the renewed pretensions of the Roman Catholic hierarchy—pretensions advanced under a series of claims which are an exaggeration almost of anything that had been previously advanced by the Roman Catholic hierarchy. I am sure (his grace continued) that in that contest we must heartily sympathise with Count Bismarck and with the Government of the Emperor in resisting the pretensions of the Roman Catholic hierarchy, and yet I cannot help feeling very grave doubt, and I am sure many of us of all Churches must do so, as to the particular measures which are being adopted for that purpose. Many of those measures appear to me, and to many in this country, to be violations of the principle of religious liberty. The real secret of all this difficulty, as I have been informed by German statesmen, is that Parliaments and Governments in that country conceive they have a right to pass laws and to insist upon conditions in regard to the opinions and doctrines to be held by the Churches which in this country we would never dream of having, because they are all paid, they are all salaried.

CHURCH AND STATE IN GERMANY.

Bishop Reinkens, yesterday, at Berlin, took the oaths required by the Constitution, in presence of the Minister of Public Worship and several witnesses. The form is the same as that hitherto prescribed in the case of the Catholic bishops, omitting passages from which the theory could be deduced that the oath only so far bound them as to leave unaffected their oath of fidelity towards the Pope. Bishop Reinkens will be entertained at a dinner at which all the Ministers will be present.

Mgr. Ledochowski has again been condemned to a fine of 600 thalers, or four months' imprisonment, for illegal ecclesiastical appointments. It is reported that the Governor will call upon Mgr. Ledochowski to resign his see at once.

The Berlin correspondent of the *Daily News* says that the new clerical laws are found to be inadequate in some respects, and at the opening of the next Landtag a proposition will be brought forward to enlarge their scope. The Liberals are also determined to force the Government to adopt obligatory civil marriage. The Prussian parliamentary elections will take place early in November, and the contest will turn almost wholly on the Church question.

At the next meeting of the Baden Diet it is expected that a law will be submitted modifying the relations of Church and State with a view to the recognition of the Old Catholic Bishop Reinkens. Also to reduce the revenue of the archiepiscopal see of Frieburg and appropriate the residue to the use of the Old Catholic clergy.

In conformity with an order from the Governor of Posen, the police authorities on Tuesday took away all the Church books from Canon Arndt at Filehne, in consequence of his having been appointed in contravention of the law.

The *Ostpreussische Zeitung* of Konigsberg states that the Catholic priest Dinder at that town refused permission for the burial of an Old Catholic at the Catholic cemetery, and locked the gate. The police opened the gate by force, and the burial took place without disturbance. The Old Catholic priest Grunert officiated. The priest Dinder has sent to the director of police a written protest against the steps taken by the police.

The Oxford Diocesan Memorial of the late Bishop Wilberforce is to be the completion of Cuddesdon College, which he founded.

Addressing his constituents at St. Ives, Mr. Magniac denounced in strong terms the spread of Ritualism, and said it would make him seriously consider the question of disestablishment.

The *Church Herald* announces that Sir John S. Simeon, Bart., has joined the communion of the English Church. The same journal also learns that a clergyman, one of the earliest Oxford seceders to Rome, is about to return to the Anglican communion.

Days for "Hearing Confessions."—The spread of the confessional movement is indicated from Brighton. The Rev. A. D. Wagner, of St. Paul's Church, has repeated a notice which, a short time ago, he gave to his congregation, namely, that he will be in the vestry at certain hours on certain days "for hearing confessions and giving advice."

The Vicarage of Sheffield has been offered to the Rev. Rowley Hill, M.A., vicar of St. Michael's, Pimlico. The rev. gentleman, who has been on duty for some weeks in a Derbyshire parish, is highly spoken of by the *Sheffield Independent* as a devoted clergyman without a particle of Ritualism in his views.

Refusal of a Site for a Church.—The Marquis of Bute, who, it appears, owns nearly all the unoccupied land at Cardiff, has given a decided refusal to an application made to him to sell or lease a site for a church. His lordship's agent assigns no reason for the refusal; he merely states that the marquis "declines" to grant the application.

Roman Catholic Children.—At the meeting of the City guardians this week the clerk read communications from the Local Government Board, asking whether the guardians would arrange voluntarily for the sending of certain children to a Roman Catholic school. At the previous meeting the board resolved not in future to send children to Roman Catholic keeping. The chairman (Mr. Abbiss), said it would now be impossible to comply with this request. Before they could do so they must rescind their resolution. After some discussion it was resolved to inform the Local Government Board that the children named could not be given up, but that the religious faith of their parents would be duly respected at the Union.

The Anti-Confessional Movement.—A great meeting in opposition to the introduction of the confessional into the Church of England was (the *Liverpool Mercury* says) held on Monday night at the College, Shaw-street, and was attended by the leading Evangelical clergymen and laity of the town. Resolutions strongly condemnatory of the attempt to Romanise the Church of England by introducing the confessional were passed, and a memorial to the bishop of the diocese and to the borough members asking them to take steps to counteract the movement was adopted. A country meeting for the same object was held at Exeter on Thursday, at which strong resolutions were adopted.

A Roman Catholic View of Professor Sullivan's Appointment.—Professor Sullivan, of the Catholic University of Dublin in accepting the appointment, for we presume the temptation came upon him unsolicited, to the presidency of the Queen's College, Cork, has betrayed the trust reposed in him as a zealous defender of the cause of Catholic education and as, up to the moment of his changing sides, a professor in the Catholic University. Mr. Sullivan is a clever and a learned man, but like many another he has yielded to temptation and fallen. The temptation must have been very great, its exact nature we do not attempt even to guess at; but it could have been no ordinary temptation which has induced a hitherto honourable man to betray his principles on the sudden, and without warning or without that long and painful hesitation which attends a serious conversion of opinion to change sides and to pass from the centre of Catholic education to the headquarters of mixed education in Ireland. So public and unaccountable a secession excites curiosity.—*Westminster Gazette.*

Curiosities of Religious Belief.—Some curious information is published in a return recently issued, headed "Census of Victoria; Religions of the People." After giving the numbers of Presbyterians, Methodists, Episcopalians, &c., in the colony the return goes on to "Other Sects." Under this head come 17,650 Pagans, chiefly, we presume, Chinamen; 14 Christadelphians, 12 of the Church of the First-Born, 1 Druid, 1 Dickinite, a Rosicrucian, and a Universal Restitutionist. Under "No Denomination" there are 8 "Not Decided" persons; 5 "Natural Religion or Naturalists." Original Thinkers are in a small minority, as we find only one under this head. Two persons return themselves as having a "religion of their own," while one, a woman, is more plain-spoken, returning her faith as £ s. d. The registrar is hard-hearted enough to put a heading over her of "no religion." Under this latter head we find that the atheists are 14, against 3 returned as infidels. "No religion" (so returned) stands at 2,102. Although there are only 731,528 persons in the colony, it contains no fewer than 121 sects.

Church and State in Italy.—The Roman correspondent of the *Cologne Gazette*, writing on the 27th ult., says that it is believed the Italian Government will introduce a series of bills for regulating the relations between Church and State in the course of the forthcoming session of the Chamber, and that the conferences between Bismarck and Minghetti during the stay of the King of Italy at Berlin, had a decisive influence on the policy of the Ministry in this respect. "These are, of course," observes the correspondent, "only conjectures, but it is undeniable that in Italy, as in Germany, several points require to be settled in the relations between the State and the Catholic Church, and that the clerical party which is opposed to Italian unity has of late again put forward such pretensions that a more accurate limitation of the frontiers between lay and clerical authority must appear very desirable. Notwithstanding this, it is possible that the Minghetti Ministry may refrain from bringing religious questions before the House at present, for experience has shown that such questions, once they are introduced into the debates, cause incalculable confusion in the views and the

position of the various parties, and the first object of the Ministry must be to secure the support of a trustworthy majority. At the time of its appointment it was not as yet provided with such support, and it consequently at once closed the session. By advising the King to visit Vienna and Berlin, the Cabinet openly inaugurated a policy which has obtained the enthusiastic sympathy of the majority of the population, and brought over to its side a considerable number of the few undecided members of the Chamber; and it might appear that after such a success Minghetti should now be able to rely on the support of a majority. But he will hardly be disposed to risk the withdrawal of the sympathies he had gained by originating a 'religious debate.'"

Progress of Ritualism.—A description of the state of matters in the Church of England, printed the other day by the *Magdeburg Gazette* as an extract from "a private letter" from London, presents a vivid picture of the progress of Popery among us. The writer is convinced that the Romanising invasion of the English State Church must "in a few years" bring the separation of the Church from the State. "The Ritualist movement," he says, "assumes constantly larger dimensions, and the confessional has already been introduced in very many Protestant churches. Those pious pastors who take good care not to join the Romish Church, because they would feel the pressure of its iron *régime*, prefer to be each one in his own church a little Falk, and to be glorified as such. The conscientious bishops are unable to do anything to stem the tide. Built on the ruins of the Catholic Church, the State Church contains in its forms and rules many Catholic remnants, which are now turned to account by the Ritualists behind which to entrench themselves. . . . Last week Archbishop Manning issued a pastoral letter, in which he boasts that whereas twenty-five years ago the Catholic Church was as good as dead in England, and without bishops; now, on the contrary, an archbishop and thirteen bishops, numerous churches, monasteries, and religious societies demonstrate that the Romish Church is prospering. In Ireland the priests attack the English rule, and on every side here Ultramontanism is decidedly aggressive." The correspondent of the German paper is, however, convinced that before very long the patience of the country will be exhausted by the arrogant claims of "the Romish and pseudo-Protestant priests," and that a reaction will set in which will reinvigorate Protestantism and set bounds to the aggressive efforts of Rome.

Mr. Young, M.P. on Ecclesiastical Questions.—Mr. A. W. Young, the member for Helston, has been addressing his constituents at Helston. In the course of his speech he said:—

Then we had the Burials Bill before us. It was in the hands of a very good member, Mr. Osborne Morgan—(Hear, hear)—and he did his duty remarkably well. He brought in his bill on the earliest possible day and carried it, and here I desire to be very careful in what I say, because on a previous occasion a gentleman named Kitson wrote to the papers stating that what I said on this question was incorrect. What I said on a former occasion was that the principle of the bill received the assent of the House of Commons, but it was concluded that I said the bill had passed. But I did not say so. I wish I could. ("Hear, hear," and applause.) It is what I have been wanting to say for some time past—(renewed applause)—and to boast that we had accomplished the task, although after so many years have gone by in endeavouring to make it law, it is scarcely a matter for boasting at all. It ought to have been done long ago. (Hear, hear.) But what I say now is this, that the principle of the bill was sanctioned by a majority of 280 against 217, and if Mr. Kitson can make anything wrong out of that he is welcome to do so. (Laughter.) Afterwards, no doubt, by a process of eternal talk, for the sake of talk, the thing was worried out; for a long time Mr. Morgan was unable to find a suitable day for bringing it forward, and when he did so it was talked out and eventually withdrawn. I need hardly repeat what I have said here before that the measure will always have my warmest support, but I must confess that I am beginning to lose heart, and have not much hope of its becoming law until it is made a Government measure, and I hope the constituencies will largely petition the Government to take it up. (Hear, hear.) During the session Mr. Miall brought in his motion for the disestablishment of the English Church. I suppose that is a measure which we can hardly expect will be passed in a great hurry, but it gains ground, and there are other influences now at work besides that of the Nonconformists, which will bring it to the front sooner than many people imagine. (Applause.) There is not a word in Mr. Miall's last motion with which I do not entirely agree—(Hear, hear)—and I shall have no hesitation, either as a Churchman, or as the representative of a large body of Nonconformists, in giving it my support whenever I may have the opportunity of doing so. (Applause.)

Church Controversies.—Mr. Baxter, M.P., in opening a bazaar at Dundee, on Thursday, for the purpose of clearing off the debt on the Carnoustie United Presbyterian Church, said no observer of recent ecclesiastical events over the world, and especially in Scotland, could fail to recognise the fact that the great body of the people were getting tired of the controversies and jealousies among Churches, and regarded the differences which our ancestors thought vital as of very small importance indeed compared with the great truth which all hold in common. The laity of Scotland were beginning to take much broader, larger, and more liberal views in religious matters. They were regarding creeds and catechisms, of whatever good there might be in them, as much more immaterial than their forefathers did, and his conviction was that if the clergy did not keep pace with the times but indulged themselves in what was popularly called heresy-hunting, and in constant dissertations on abstruse doctrines which might admit of many interpretations, there was great danger of their losing their influence, of the decadence of which we saw symptoms already. Modern literature and modern discovery had thrown a new and brighter light upon the pages of Holy Writ, tending to diminish the influence of dogmatic theology, and exalting Christianity of the life and of the heart. He had looked forward with the greatest pleasure and the most absolute certainty and confidence to all the Presbyterian bodies in Scotland following that admirable example set them by their brethren in America and Australia, by forming themselves into a united Church on the basis of disestablishment. Looking a little further, was there not a very great resemblance between the practice of all Protestant disendowed churches? He should like anyone to tell him precisely what was the difference in the *modus operandi* between the Presbyterians and Independents, though the theories were very different. Even our Episcopalians in their congregational managements were not nearly so wide apart as was imagined. The thinking laity would put an end to all those unseemly squabbles about trifles, of which there had been too many in the ecclesiastical history of Scotland.

A Curious Church Custom.—At the Morpeth Petty Sessions on Wednesday—before the Rev. E. Lawson, Mr. J. G. Riddell, Colonel Atkinson, and Major Mitford—Mr. William Green was charged by the Rev. William Tanner, vicar of Netherwitton, with refusing to pay the sum of 1s. 4d., due from him as "Easter offerings." Our readers will recollect that a few months ago the reverend gentleman summoned several of his parishioners to recover these dues, one of them being Mrs. Margaret Green, from whom the sum of 1s. 4d. was claimed, and the case fell to the ground, as she was not the head of the house. Her son was therefore summoned yesterday. The vicar conducted his own case in person, and took his place in court with a formidable array of law books in front of him. Upon being sworn he commenced to read his plaint to the court, though several times remonstrated with by the Bench upon the irregularity of the proceeding. His case was that the vicar of Netherwitton summoned the defendant, William Green, under the 7th and 8th Wm. III. c. 6, and subsequent Acts, for the non-payment of Easter dues, to the amount of 1s. 4d. for one year, the items being—for two communicants, 3d.; for four persons above the age of sixteen, 10d.; and 1d. for "smoke." He could claim by common law or by custom, but he preferred to claim by a custom which had prevailed in Netherwitton for more than 300 years. It was because of the antiquity of this custom he claimed these dues at considerable trouble and expense to himself, for he felt it his bounden duty to do all he could in these days, when there was such a disposition shown to despoil the Church of her ancient rights, to stand up for the least of them. No one could imagine that the paltry sum of 1s. 4d. would repay him for upholding this ancient right, and he begged leave to repeat what he said on a former occasion, that to a really poor parishioner he would gladly refund the money. To those who yet regarded their Prayer-book with respect, and in any way felt bound by it, he would refer to the rubric at the end of the office for the Holy Communion. He had not heard that any law or canon had been passed to make this particular rubric not binding on the Church of England, one of whom the defendant professed himself to be. The origin of the penny for smoke he found in the case of Brinklow *v.* Edmonds, in 1731. It was a modus in lieu of the tithe on firewood burnt in each house. In conclusion, he submitted, with all respect to the court, that their late decision in the case of himself *v.* Trevelyan was not according to law. With regard to the plea set up by Mr. Trevelyan that he was not a communicant, he quoted an authority which said, "We are of opinion that the word 'communicant' means every person whom the Church in ancient times regarded as under an obligation to commune." There was also a clause in the 4th and 5th Vict. c. 36, to compel Quakers to pay these Easter dues, and Quakers, they all knew, were not actual communicants. He then stated that persons of all denominations had paid these dues, and even so recently as 1856 200 persons living in seventy-five houses had paid the dues, and they could not all be communicants. Therefore he claimed for the defendant for every person in his house, whether they were communicants or not. He called Thomas Dunn, parish clerk and sexton, who deposed that he had collected the Easter-dues for twelve years. He had always been accustomed to ask every householder to pay 2½d. for every person in his house above the age of sixteen, and one penny for smoke. No one had ever objected to them because they had not taken the sacrament. He had collected dues from persons of all denominations in the village. It had always been the custom for every house to pay 1d. for smoke, and 6d. for every plough in use. Green, the present defendant, had always paid until now. He had seen Mrs. Green receive the sacrament. Last year he had received the dues from 120 persons in Netherwitton. The late incumbent had once told him he made Mr. Trevelyan pay by an attorney. He had asked Mrs. Green for the dues, but had never asked William Green himself. (Laughter.) Without hearing further evidence, the bench decided that the demand for the dues ought to have been made to the head of the house himself, and as that had not been done, the case must be dismissed. (Applause.) Mr. Tanner gave notice that he should appeal. Mr. Brumell applied for costs and witnesses' expenses, which the bench allowed.—*Newcastle Chronicle.*

Religious and Denominational News.

IRISH CONGREGATIONAL UNION.

The annual meetings were held in the Independent Chapel, Coleraine, Co. Derry, in the week ending with September 27th. The meetings, which were attended by ministers and delegates from nearly every part of Ireland, were preceded by a sermon preached on Tuesday evening by the Rev. W. Roberts, of Upper Holloway, London, the delegate from the Congregational Union of England and Wales. The text was 1 Kings xviii. 44; the sermon, a timely and encouraging address to Christian workers, was on the inspiration of faith.

The session of the Union commenced on Wednesday morning under the presidency of the Rev. W. Fox Cork, the chairman for the year, who, after a short season, had been spent in supplication for the Divine blessing, delivered his address. He dwelt in a practical fashion upon the needs of the churches, recommended—a difficult matter for the scattered Independent churches of Ireland—more frequent meetings of ministers, as well as more earnest evangelical efforts, and reviewed in a pleasant and encouraging manner the prospects of the denomination throughout the country. It was clear that he, at all events, had no fear for its future.

After the introduction of delegates and the transaction of some business of minor import, the question of mutual help and advice—specially in the case of vacant churches—was brought up, and after much discussion, a resolution was passed, conferring upon the committee of the Union the powers of an executive committee to consider matters referred to them by the churches, or by the committee of the Irish Evangelical Society.

In the evening a public meeting was held, and largely attended. Addresses were given by the Rev. J. T. Wesley, Dublin; the Rev. W. Roberts; the Rev. G. Wight, Newry; and much interest excited.

On Thursday morning the annual meeting of the Ministers' Provident Fund was held, T. C. Campbell, Esq., J.P., in the chair. A considerable increase in the property of the fund was reported, but it was felt that it was a matter of extreme importance that the churches throughout Ireland should more heartily than ever support this institution, and a resolution was passed recommending an annual collection in every church for its benefit. It may be mentioned that the existence of this fund is necessitated through the exclusion of Irish Congregational ministers from all institutions with a similar object in England, and that despite their poverty, by far the greater part of the money in the hands of the treasurers has been subscribed by the Irish churches. Before the meeting closed a very hearty vote of thanks was accorded to the late secretary of the fund, the Rev. J. P. Jarvis, for his untiring zeal and earnest efforts in placing it on a satisfactory basis.

The Union session resumed, and the accounts of the *I.C.U. Magazine* having been read, the Rev. John White, of Belfast, who has undertaken the editorship since the removal of the Rev. J. P. Jarvis to Liverpool, was warmly congratulated on his successful conduct of the magazine, of which, despite its small size, it was felt that the denomination in Ireland has no ground for being ashamed.

The project of establishing a theological hall in Ireland was then introduced and warmly advocated by the Rev. John White. An earnest discussion followed, and finally a committee was appointed for considering the practicability and desirability of the scheme.

The Rev. William Graham, Carrickfergus, was appointed chairman for 1874; the Revs. R. Sewell and James Bain were appointed delegates to the English and Scottish Congregational Unions respectively. The session closed with votes of thanks to the chairman, to the delegates, and to the Rev. D. Robb, and the friends at Coleraine, for their kind entertainment.

A public meeting and *soirée* were held in the evening, addressed by the Revs. W. Fox, W. French, London; John White, and W. Roberts. The place of meeting was crowded, and the audience, which was largely composed of members of other denominations, was evidently deeply interested. The gathering, as a whole, may be said to have been completely successful. A spirit of harmony and good feeling characterised the sessions of the Union. The church at Coleraine—not the largest or most wealthy—excited themselves to the very utmost in the entertainment of their visitors and in the promotion of the success of the meetings. The blessing of God seemed to rest on the whole series of gatherings; all who were present must retain pleasing and grateful recollections of what they saw and heard.

Mr. Henry Rudge, of Birmingham, has accepted a unanimous call to the pastorate of the Congregational Church at Solihull, Warwickshire.

The Rev. Henry Wonnacott, late of Luton, has accepted the cordial and unanimous invitation of the Albion Congregational Church, Hull, to become its pastor, and will enter upon his duties on Sunday, October 12.

The Evangelical Alliance Conference commenced its sittings on Friday in New York, Theo-

dore D. Woolsey presiding. On the preceding evening the foreign delegates met with a brilliant reception.

The Tract Society.—It will be seen from an advertisement elsewhere that the Rev. E. C. Williams has been appointed one of the association secretaries of the Religious Tract Society, in place of the Rev. J. B. Heard, who has resigned.

Allerton.—On Sunday the handsome edifice erected by the Congregationalists of Allerton, near Bradford, was opened for Divine worship. A meeting for prayer was held in the chapel on Friday evening, when the Rev. W. Houghton, the minister of the place, presided; and on Sunday the Rev. D. McAuslane, of Finsbury Chapel, London, preached to crowded congregations. The collections of the day amounted to 240*l.* This new and handsome place of worship in the township of Allerton, the memorial-stone of which was laid in April of last year, affords sitting accommodation for 1,000 persons, which is all required, and has on the whole cost 8,000*l.* Of this about 2,500*l.* has yet to be raised.

Mr. W. S. Allen, M.P., Newcastle-under-Lyme, lately addressed a large meeting in connection with the jubilee of the Primitive Methodist Chapel in Newcastle. The chairman of the meeting said it was highly honourable to Mr. Allen that he was not only a member of the British Senate, but a Wesleyan lay preacher. Mr. Allen said he preached his first sermon in a London theatre. People thought him a very odd man that he should attend so many religious meetings, and he had been laughed at and ridiculed for preaching. Some had called him a fanatic and others a hypocrite, but he cared not for these things, feeling satisfied that any professing Christian, whatever his position was, should engage in religious work.

Basingstoke Congregational Church.—The friends connected with this church have recently testified their esteem and good will towards their pastor, the Rev. J. E. Flower, M.A., by presenting him, on the occasion of his marriage, with a suite of dining-room furniture, together with many other valuable and useful presents. The children attending the Sunday-schools, on their part, purchased a half-dozen of substantial silver tea-spoons, with initials engraved. These presents were placed in the new home with letters of congratulation and welcome. To these Mr. Flower has sent suitable replies, recognising beyond the intrinsic worth of the gifts their highest value in the affection and goodwill to which they testify. In reference to the children's gifts, Mr. Flower says, "None shall I value more highly and think of more lovingly than that from the Sunday-scholars."—*Reading Mercury.*

Regent-square Church.—After having been closed for two months in order to undergo a thorough course of renovation, the celebrated Scotch Presbyterian Church in Regent-square was reopened for regular service on Sunday morning. New windows, including one of stained glass at the south end, have been introduced, and the whole interior has gained an air of freshness and lightness that contrasts favourably with the former aspect of the building after its forty-six years' occupation. Divine service was conducted by Dr. Oswald Dykes, the pastor. The rev. gentleman delivered a most able discourse on the changes in, and the evanescent appearances of, natural life as exemplified in the animal and vegetable kingdoms, and in the recurrence of the seasons; and on the cravings of the soul of man for eternal and beatified existence. The unaccompanied congregational singing, for which the church is noted, was led by Mr. Proudman, the precentor, conductor of the London Competition Choir at the national music meetings in connection with the Crystal Palace concerts. The renovation of the church has been executed at a cost of 1,000*l.*, of which 600*l.* has been subscribed chiefly by official members of the congregation. Collections were made at the services towards the liquidation of the amount remaining due. The Duke of Argyll was present at the morning service.

Sheffield.—On Monday, a tea and public meeting was held in the lower room of the Cutlers' Hall, for the purpose of making a presentation to the Rev. R. Stainton, who for nearly nine years has been the pastor of Garden-street Chapel, and who has been eminently successful in his ministerial work here. The testimonial was an acknowledgment of Mr. Stainton's zeal in the discharge of his ministerial duties, and more especially for his Sunday afternoon lectures at the Theatre Royal, which appear to have been very well attended and highly useful. The amount presented to Mr. Stainton was 400*l.* Mr. F. E. Smith presided at the meeting, and the presentation was made by the Mayor (Mr. J. Fairburn), who said he believed thousands in Sheffield had heard the everlasting Gospel preached, and heard the good news of Jesus Christ, who never would have heard it had it not been for the labours of Mr. Stainton, and he asked that minister to accept the testimonial as an expression of their profound esteem, love, and admiration for him and for his work's sake. Mr. Leader, the Rev. G. Sandford, Mr. J. H. Barber, Mr. Hovey, and Mr. Allott also expressed their sympathy with the object of the meeting and their sense of the value of Mr. Stainton's work. That gentleman, in responding, said that he thoroughly appreciated the great kindness which had been shown towards him; but he wished it to be clearly understood that in receiving the testimonial he did not intend to be guided by it in any future course which the Lord might in His infinite wisdom shadow to him. He deemed it a luxury to go forward without money and without price to distribute the light of the Gospel in the theatre. After one or two other addresses, the meeting was brought to a close.

Missions in China.—The Rev. John Chalmers, of the London Missionary Society, writes from Canton:—"The influential part of the community seem to have changed their tactics entirely for the present. Instead of direct or violent opposition, they resort to works of benevolence and public preaching of their favourite doctrines, in imitation of us. They are establishing hospitals and schools and preaching-halls in the city and in the country. There is now a benevolent institution in the western suburbs of Canton, for which tens of thousands of dollars are subscribed by the officials and gentry. Medicines are dispensed and prescriptions written gratis; widows and orphans and aged poor are helped; coffins are provided for those that die in poverty; and free schools established, or to be established, by this institution throughout the city and suburbs. But a most remarkable fact is the public preaching—a new thing in China, at least in modern times, and evidently in imitation and rivalry of Protestant missionaries. Not long ago there was an examination of candidates for the office of preacher, held by a committee of the gentry, at which some two hundred preached trial sermons in a hall open to the public, each being allowed half-an-hour, and called to halt when the time was up by the ringing of a bell. Somewhere about sixty of these are said to have been selected to be paid each thirteen dollars a month for preaching in different halls in the town and country. This movement is, on the whole, very encouraging in regard to mission work. It shows that a deep impression has been produced by Christian preaching; that a counter movement is deemed absolutely necessary by our opponents; and that all they have to oppose us with is moral teaching, for religion, strictly so called, is not included in their programme."

Putney.—The first anniversary of the opening of the Oxford-road Congregational Chapel, Putney, was held on Tuesday last (30th ult.). About 180 sat down to the tea, which was kindly given by ladies of the church and congregation. At the meeting which followed, the chapel, which will seat 500 persons, was well filled. From the statements of the treasurer and the pastor, it appeared that very satisfactory progress had been made during the year. High hopes are entertained for the future. In the able and stirring addresses which were given by F. P. Martindale, Esq. (chairman), and the Revs. D. Bevan, LL.B., R. Ashton, R. Berry, G. McAll, D. B. James, and others, words of hearty congratulation and sincere encouragement were supported by wise practical counsels. The diminution of debt was the subject of special commendation, and the church and congregation were earnestly exhorted not to rest until they were quite free from this burden. They have already raised 1,000*l.* towards the cost of their beautiful sanctuary and the admirable site on which it stands. 700*l.* still remains to be paid; but, stimulated by a kind and liberal challenge from the Surrey Union, and by the stirring addresses of the speakers, they are determined to redouble their efforts, and entirely extinguish the debt. During the evening a purse was presented, amid loud applause, to Mr. Surry, who has long and faithfully discharged the duties of the diaconate. Appropriate pieces of sacred music were effectively sung by the choir, and the whole meeting was of a most pleasant and profitable character. After a vote of thanks to the ladies and the chairman, the meeting was closed with the doxology and benediction.

Primitive Methodist Missions.—Exeter Hall was on Monday night week, for the first time in its history, the scene of a demonstration by the Primitive Methodists on behalf of their missionary organisation. The body of the hall was occupied by a numerous assembly. The Rev. Dr. Antliff, the Principal of the Theological Institute at Sunderland, in his address, gave some interesting statistics showing the growth of this body during a little more than forty years. In 1830 the number of members was 35,535—there are now 160,658; 234 travelling preachers and 2,719 local preachers in 1830 were contrasted with 1,005 travelling preachers and 14,751 local preachers in 1873. In 1830 the return of 420 chapels included all the rented rooms and all sorts of odds and ends of places of which, as Dr. Antliff remarked, the Primitive Methodists so readily availed themselves; now the number was 6,352. The income, which in the year 1830 was set down at 243*l.* 1s. 9½d., has now increased to 32,000*l.* The book-room in 1830 had a capital of 2,016*l.*, and the profits of the year were 78*l.*; the capital is now 12,000*l.*, and the yearly profits upwards of 3,000*l.* All this, Dr. Antliff said, had been accomplished without State aid or patronage by a people who were wont to be looked down upon as in the very dregs of poverty. Dr. Antliff reminded his hearers that there still remained "much land to be possessed," and urged them to take up with vigour the proposed organisation for evangelising the large towns of the kingdom. The Rev. G. W. McCree, who, although belonging to a different denomination, acknowledged his spiritual indebtedness to this community, urged them never to give up their open-air preaching and camp-meetings, or house-to-house visitation. The Rev. J. Dodsworth, of Bingley; the Rev. T. T. Shields, of Bristol; and Mr. S. Weir, delivered addresses fraught with true Primitive Methodist fervour, and the meeting, which was presided over in a very genial manner by Captain McCulloch, who contributed 20*l.* to the funds, was protracted from six until after ten o'clock, the interest throughout being well sustained.

Apprenticeship Society.—The biennial meeting of the Society for Assisting to Apprentice the Children of Dissenting Ministers was held at 18, South-street, Finsbury, on Tuesday, September 30, 1873, when the chair was taken by Thomas Challis, Esq., alderman, the treasurer. Prayer was offered by the Rev. E. Mannering. The report of the society's proceedings for the past two years was read by the Rev. I. Vale Mummery, hon. secretary, which stated that thirty-two candidates had been elected to the benefits of the institution, and the sum of 525*l.* 10s. voted towards their apprenticeship expenses. The report also stated that since the society was established in 1829 it had assisted to apprentice 464 candidates at an aggregate outlay of 7,272*l.* 10s. The treasurer's account showed that the receipts amounted to 727*l.* 15s. 11d., and the expenditure to 643*l.* 4s. 7d. Very pleasing testimony was furnished by letters which were read as to value of the society which renders such important aid to the children of our less affluent ministers. On the motion of W. W. Kilpin, Esq., seconded by J. Frost, Esq., the cordial thanks of the meeting were accorded to Mr. Challis, the excellent treasurer, whose presence on the occasion afforded much pleasure to the assembly. In acknowledging the vote of thanks, the chairman expressed the sincere gratification he felt in being able once more to take part in the proceedings of a society with which he had been connected from its commencement, and in whose continued usefulness and prosperity, as evinced by the report to which they had listened that morning, he unfeignedly rejoiced. On the motion of the Rev. H. Bromley, seconded by the Rev. W. Campbell, a resolution was adopted expressive of Christian sympathy with the esteemed assistant secretary, the Rev. J. Marchant, who had recently lost his eldest surviving son, through shipwreck off the coast of Africa. Resolutions of thanks to the honorary secretaries, and to the gentlemen who had assisted in conducting the business, closed the proceedings.

Testimonial to Dr. Ferguson.—On Friday, the 26th ult., the Rev. John Thornton and Dr. Waddington waited on Dr. Ferguson at his private residence to present him with an illuminated volume, enclosed in a walnut box, and having a suitable inscription engraved on solid silver, as a tribute of grateful esteem and fraternal regard from the present beneficiaries of the Retiring Fund. Mr. Thornton, by whose personal effort this pleasant souvenir was originated, explained the design of the memorial, and called the attention of the doctor to the autographs of the subscribers, and the sentiments expressed by them—some of them of a very touching character; and, in addition to the articles just mentioned, presented a gold pencil-case—and assured Dr. Ferguson that his judicious and well-directed efforts were highly appreciated—and, of course, the munificent kindness of the contributors, who had given a substantial and permanent character to the fund—expressing the most fervent wishes for the welfare of the doctor and his family. After some genial expressions from Dr. Waddington, who had no doubt that a more general recognition of Dr. Ferguson's service would be made in due time, and that his true "Effigies" would be found amongst the "Worthies" in the Memorial Hall, Dr. Ferguson, in reply, said that it was perfectly true that the work in itself did yield peculiar satisfaction, and the more so as they were nearing the goal—two thousand pounds more would bring them to the crowning-point. It was exceedingly pleasant to him to receive this memorial of these venerable men who had borne the heat and burden of the day, and it would be a great gratification to leave these heirlooms to show the amount of comfort and relief from care the fund had already afforded. He thanked Mr. Thornton in particular for his painstaking effort in the matter, but half hinted that Dr. Waddington was too fresh and elastic to have been excused pastoral labour, and hoped that he would do something to justify the policy in giving to him this comparative leisure; whereupon the deputation retired.

The Baptist Union will hold its autumnal session at Nottingham next week. On Monday evening the Rev. J. Clifford, M.A., of Praed-street, Paddington, will preach in Derby-road Chapel. On Tuesday morning there will be a Missionary Conference in Broad-street Chapel, when Mr. Ald. Vickers, of Nottingham, will preside, and a paper will be read by the Rev. C. B. Lewis, of Calcutta, to be followed by discussion. In the evening a public missionary meeting will be held in the Mechanics' Large Hall; Ald. Barran, of Leeds, will preside. On Wednesday, at ten o'clock, the first regular session of the Union will be held in Stoney-street Chapel. The Rev. Dr. Underhill, president of the Union for the year, will deliver his address; a paper on "Sunday-school Education" will be read by the Rev. R. Evans, of Burnley; Dr. Green, of Rawdon College, will introduce the discussion of the topic; the Rev. S. Green, of London, will present the report of the educational report for ministers' children; and, after other business, the friends will dine in the Mechanics' Large Hall. In the same place, in the evening, there will be a public meeting, presided over by Mr. J. S. Wright, of Birmingham. Dr. Landels is to speak on "Ritualism"; the Rev. C. Williams on "The State-Church"; and the Rev. Hugh Stowell Brown on "The American Churches." At a somewhat later hour the same evening, an evangelistic service will be held in Stoney-street Chapel, when the Rev. Archibald G. Brown, of Stepney Tabernacle, will preach. Early on Thursday morning Sunday-scholars and other young people are to be addressed

in Derby-road Chapel by the Revs. J. C. Jones, M.A., of Spalding, and T. W. Handford, of Bloomsbury. At ten o'clock the second session will be held in George-street Chapel, and papers will be read by the Revs. G. Short, B.A., of Salisbury, and T. Goadby, B.A., of Chilwell College, on the increase of spiritual life in the churches. The Rev. D. Macgregor, of Manchester, is to follow with a resolution on the spiritual condition of the masses. It is proposed that the Revs. Dr. Price, of Aberdare, and J. Bloomfield, of Gloucester, should next introduce motions on "The duty of the churches with respect to Ritualism and Scepticism." A public meeting will conclude the proceedings.

Madagascar.—The following extract from a speech delivered a few days ago at Leeds by the Rev. W. Farebrother in connection with the meeting of the local auxiliary of the London Missionary Society will be read with interest:—"As regarded the work in Madagascar, the society experienced a deep sense of responsibility. In connection with their mission there they had had the education of the sons of the nobles of the land under their control, and the young men having received a first-class education, the native Government seemed to have been so impressed with it that they actually proposed to erect a large college, where the whole of the sons of their nobility might be educated under the care of the agents of the missionary society. The whole of this they further proposed to do free of cost. What a responsibility! The education of the sons of the nobles of a kingdom where there were 5,000,000 or 6,000,000 placed under one society. Two native young gentlemen of Madagascar, trained under the agents of the society, were at present pursuing their medical studies at Edinburgh. During the past twelve months 28,000 converts had been added to the churches in the island, but Dr. Mullens, who had gone out there, it was more than likely would report that they would have to provide European missionaries for twice that number. At present there was one English missionary for every 100 native churches. Sir Bartle Frere recently called at the mission home after his return from his expedition and asked to see one of the secretaries. He then told that gentleman that in going from Zanzibar to Aden he was sailing along the northern coast of Madagascar on a Sunday morning, and as they were not far from the shore he saw a native town. He ordered the vessel to stop, and went on shore in a boat, feeling an anxiety to see what a native Malagasy town was like. He took along with him a native interpreter. They found all the streets deserted, and all was silent as the grave. He (Sir Bartle Frere) inquired of the interpreter the reason for this, and was told 'the people are praying, sir.' He was then conducted to a large shed, where 2,000 people were devoutly attending the worship of God. He observed and listened attentively, and never saw nor heard a service conducted with such devoutness and propriety. At the close of the service some went away, the others remaining. Through the agency of the interpreter, he was told that the people were next about to hold a communion service. He (Sir Bartle Frere) sat down with them at the table of our Lord, when the worshippers produced a beautiful silver Communion service, all wrought by native silversmiths. 'Never in all Christendom,' added Sir Bartle Frere, 'had I seen a communion service conducted with such propriety.' This station to which Sir Bartle Frere referred was fully 300 miles away from the nearest European missionary station, and when it was asked how the people there came to the possession of the truth, he was told that it had been conveyed thither in 1846 by two native slaves who were sold at the capital, and who had previously been under missionary influence."

Correspondence.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

Sir,—Will you permit us to call the attention of your readers to the meetings of the Congregational Union of England and Wales to be held in our town next week? We are issuing circulars to all of the ministers and delegates whom we expect to be with us, inviting them and the churches they represent to join us in earnest prayer at the public services on Sunday next, as well as during the week, that a special blessing may come upon our assemblies, and that a great and glorious revival of pure religion may be granted to all of our churches, as also to all other churches in this land. Will our brethren *generally* throughout the country join us in seeking a deeper, more joyous religious life, that we may be constrained to a higher, more unreserved consecration in the service of our Lord and Saviour Jesus Christ?

We are expecting a large number of ministers and delegates, and we desire above all things that the meetings may be productive of great and lasting spiritual good.

We remain, yours very sincerely,

EDWARD GRIMWADE, Chairman of Committee.
JOHN MAY, Treasurer.
(Rev.) GEORGE SNASHALL, } Hon. Secs.
ROBERT C. J. REES. }

Ipswich, Oct. 6, 1873.

ANOTHER BURIAL SCANDAL.

To the Editor of the Nonconformist.

Dear Sir,—Will you allow me, through the medium of your paper, to give publicity to some of the "sweetness and light" which the clergy of the Established Church display in these rural districts, and which to my mind shows very plainly the importance of some alteration in the law respecting the public burying-places in these villages?

My foreman and his wife (than whom no one is more respectable and peaceable, but who from principle object to infant baptism) have lost a child, only six weeks old, by death. The clergyman, Rev. S. Flood, being made acquainted with all the circumstances connected with the case, consented to inter the body; arrangements were made that the funeral should take place at three o'clock on Monday, and hopes entertained that all would have passed off quietly. But between ten and eleven o'clock on Saturday evening my man came to inform me Mr. Flood had sent for him declining to fulfil his promise, so that nothing remained but to endeavour to obtain the service of the Rev. T. Barrass, of Peterborough, ten miles distant. This was done, and every precaution taken against anything that might be unpleasant, but Mr. Flood, not content with the disappointment he had caused, repeatedly went to the house and endeavoured to harrow the mother's feelings by insinuating that he had the power to send the parish clerk to fetch the body and bury it like a dog; and that there was doubt about the child's salvation, because he had not baptized it. Further than this, he gave orders that the body should be taken from the parents at the churchyard-gate, and, whilst the service was being conducted, he commanded that the grave should be filled in, so that the parents might be deprived of taking a last look at the remains; but, happily, these intentions were prevented.

How long are such un-Christian proceedings to be sanctioned by law? and will not the laity of the Church of England come to our rescue?

I remain, yours faithfully,
HENRY JELLEY.

Yarwell Mill, near Wansford, Oct. 7, 1873.

PARISH CHURCHES.

To the Editor of the Nonconformist.

Sir,—Will you allow me one word on Mr. Mercer's excellent letter in your last week's columns? In reply to the heading, "Into whose Hands will Church Property Fall," I would say that the parish church should fall into the hands of its owners, viz., parishioners, and not be monopolised by any one sect. Mr. Mercer suggests that it is the duty of Dissenters to use their influence in securing it for the interests of Protestantism. This, I think, would be very unfair, and not doing "as he would be done by." The Roman Catholic parishioner has as much right to worship in his own parish church as the Protestant, otherwise it would be still sectarian, and only an extension of the present injustice. The fairest plan that I can hit upon is this:—Let the parish church be under the control of the parishioners, it being their own property, and any religious sect, Jew or Gentile, wishing to hire it for worship to have the opportunity of so doing as may be agreed on between it and the landlord, the parish, say for a certain number of Sunday and week-day mornings and evenings per month or per year, the rent received to be appropriated to the repairing and the keeping in order those venerable piles in which their forefathers have worshipped, and which ought not to be allowed to go to decay.

As regards all other "Church property," it is *national* property; *sell it* to the highest bidder, and devote the proceeds to the reduction of the national debt, and all would benefit thereby.

I am, Sir, yours very respectfully,
W. E. CORNER.

105, Leadenhall-street, London, E.C., Oct. 2, 1873.

VOLUNTARYISM IN ENGLAND AND AMERICA.

To the Editor of the Nonconformist.

Sir,—Being a constant reader of the publication called the *National Church*, I have a desire to give you a specimen of the wonderful logic of that periodical. Strictly speaking, the *National Church* is not directly responsible for the article to which I wish to refer, because it is a quotation from the *Birmingham Gazette*, but as it appears in the September number of the *National Church*, under the heading, "How the Voluntary System works in New York," the latter paper may be regarded as adopting it, and making use of it also to defend the system of Church and State.

I pass the almost contemptuous reference to the "voluntary" principle in the early part of the article with the remark that as the great argument used by Churchmen for the retention of endowments by the Church, is that these are the results of the *voluntary* system, unless they mean to libel our present-day Christianity, they must admit that the readiness of Christians to contribute for the support of religion now is at least equal to the readiness of the good men, I suppose, we must call them, who gave the Church, according to her defenders' account, the means of sustenance centuries ago. Also if the Church endowments are, as I have heard them called by a clergyman, the triumph of voluntaryism, it shows a strange mistrust of her sons on the part of the Church to be so terribly afraid of a voluntary system now.

In remarking upon English and American Nonconformity this sentence occurs:—"In both cases we find the ordinances of religion reduced to a marketable commodity, subject to the laws of supply and demand, and only to be enjoyed by those who can pay for them." It may not be easy to arrive at the exact meaning of the first part of this sentence, but I think the concluding words, "and only to be enjoyed by those who can pay for them," throw considerable light upon this matter, and may be viewed as embodying the specific charge which the sentence contains. Now, I believe a statement like this to be utterly unsupported by any evidence whatever. It is only in keeping, however, with many more rash and absurd assertions which are used as freely as self-evident propositions by Church defenders, but which must in the end defeat the very object which they were conjured up to aid. In this northern county of England I am engaged in Christian work. The parish in which our church is situated is large, and contains an agricultural population. The parish church is three miles distant. The people in the immediate neighbourhood in which our religious work is carried on have been supplied by our church with religious ordinances for more than thirty years, and not one-third of the sum required to support these ordinances has been got from those who enjoy them. According to the dictum of the sapient writer of the article referred to, such a church as this not being a paying concern, cannot exist amongst Dissenters; but, unfortunately for his argument, it does exist, aye, and I believe there are hundreds of such instances in our country. The very reason why there is such cause for an outcry even in the Church of England at the miserable pittance often given to curates, is that the principle of the strong helping the weak is practically excluded from the Establishment. And the reason also, why, in most voluntary churches the ministers are in a measure guaranteed a certain income, is that this system is the more elastic, and is carried out on the recognition of the truly Christian virtue of the wealthier congregations helping the poorer, or, as the *Birmingham Gazette* might prefer it, those who can pay for religious ordinances helping those who cannot, so that these latter enjoy the benefit of Gospel-preaching as well as their richer brethren. Take another sentence from this article:—"Here in England every man down to the pauper can claim the ministrations of religion as his legal right—a claim both powerless and meaningless in a country which has no National Church." Now here there may be a doubt what the writer means by the ministrations of religion. If he includes all the blessings which religion conveys to man, I may by a stretch of imagination on the present occasion admit that the Established Church bestows these because they can be legally demanded by every Englishman. But I take leave to say that all Nonconformist churches afford as pure mediums for conveying religious instruction and comfort as the Establishment does. This is their proper work, and only aim—not because human laws bind them to that course, but because they obey the higher law of Christian love. I cannot believe that there is any man bold enough to assert that Nonconformist workers refuse to comfort those who apply to them in religious matters, or that they will wilfully send an anxious one empty away. It is quite true that a "legal claim" is a meaningless phrase when applied to religion where Establishments do not exist, and of necessity must be powerless, but it is a truth which reflects honour upon voluntary religious systems, inasmuch as it reveals their adherence to their duty as religious teachers, because it is a "work of faith" and a "labour of love," and that they scorn to prostitute the Christian faith by dispensing its blessings simply for hire.

I must pass on to notice other delinquencies on the part of the *Birmingham Gazetteer*. A New York correspondent of the *Inquirer* writes a letter to that paper in which he says in effect that many people have left the cities as usual at this season, and have gone to the sea-side or the country, and half of the churches are closed. He adds a few general remarks which express his individual opinion of the effect of this exodus upon the prosperity of congregations. It appears altogether a very innocent letter if it were viewed as the fruit of only one person's experience; but I cannot say that this is the view taken by the *Birmingham Gazette*. On the contrary, that worthy champion of English Churchism moralises upon it thus:—"We could not have pictured a more melancholy contrast than is here presented in a Radical and Nonconforming paper to the condition of religion as manifested in England under the blessings of the Established Church. What would be thought of our clergy if they deserted their flocks and their duties for a quarter of a year?" In the first place, the letter, as quoted by this writer, does not pretend to give a picture of the condition of religion in America—it simply contains, as I have already remarked, the observations of a correspondent upon the custom of annually closing certain churches during the summer months—a custom which may or may not be defensible; but which cannot be followed by such lamentable results as the *Birmingham Gazette* tries to believe and make others believe. Nor can any system of logic warrant such an inference as is drawn, namely, because certain churches are closed for three months the majority of their usual occupants being absent

from town, therefore the state of religion must be deplorable, and America has cause to groan while England should rejoice that any such catastrophe cannot befal her on account of the blessings of her Established Church. Truly, when we see an intelligent person, as I suppose the writer in the *Birmingham Gazette* is, hugging a general statement like this to his bosom like a long-lost friend, and triumphantly proclaiming the failure of voluntaryism on such a flimsy ground, one is tempted to think that the course which needs, because it admits, such advocacy, must be a miserably weak one.

Again, there is not only the general inconsistency of identifying half of what are called city churches with the whole voluntary system; but there is also a special inconsistency in this writer inferring that the pastors desert the people because, according to his assertion which I have already quoted, these pastors must be attached to a system which makes religion a marketable commodity—in other words, they sell their spiritual food, and consequently (to continue the figure, although it is almost degrading) must strive to please their customers. But if they desert these customers and attend to their own immediate pleasure, they must assuredly do this at the expense of their future prosperity. Therefore the *Birmingham Gazette* appears to be reduced to this: either religion in America is not a marketable commodity, or American pastors must be singularly favoured with indulgent congregations, who allow their ministers to close their churches for a quarter of the year without their leave. Were the subject under criticism not so important, one might treat this article as a comical attempt to use the least possible evidence, or rather no evidence at all, for the strongest and most sweeping statements. It will be noticed that the *Birmingham Gazetteer*, by his question which forms the second sentence of my last quotation from his production, virtually asserts that the ministers in America desert their flocks and their duties for a quarter of the year. I do not here say that this is not the case, although I do not believe it is so; but I do say that no such statement can be founded upon the letter to the *Inquirer*. Yet the marvellous intellectual power of the *Birmingham Gazetteer* is such as to enable him to extract a meaning from the words which they cannot possibly convey. The sequence of the facts narrated by the *Inquirer's* correspondent is this: many people out of town, and many churches therefore closed, as a consequence of this most of the city clergy gone too; which can only mean that because their congregations have for the most part removed to the country or elsewhere, the ministers take advantage of such a favourable opportunity for a long holiday; and, undoubtedly, their people attend the ministrations of those pastors near whose churches they sojourn, and thus continue to enjoy the ordinances of religion. This can only be construed into a desertion of their congregations by the ministers, by an utter disregard of the ordinary principles of deduction.

I might continue to write upon the general question touched upon by these criticisms, but I feel that this letter is sufficiently long to convey to your readers an idea of the logical acumen of some of the defenders of Church and State; and, as this was the purpose of my writing, my task is performed.

I am, Sir, your obedient servant,

C. M.

Cumberland, Sept. 19, 1873.

MR. JOHN MORLEY ON THE STRUGGLE FOR NATIONAL EDUCATION.

The *Fortnightly Review* for October contains the third of the editor's masterly articles on national education. Recapitulating the drift of the preceding paper, he shows that the Education Act of 1870 gives a direct subsidy from the public purse to the clergy of the Church of England and the priests of the Church of Rome; that the sectarian system of education means new power and more public money for the two great hierarchies of obscurantism; and that the religious difficulty is factitious; the separation in the time of the instruction having been already conceded:—

Let the school be the property of a board of public representatives; let the teacher be confined to secular instruction, just as he now is most rigidly so confined for five-fifths of the working day; then let the clergyman, the priest, or anyone else, where the ratepayers wish it, come in and give the religious instruction in the time which is already set apart for it in the time-table. If the religious difficulty arose from sincere religious conviction, it would be completely met by this slight change in school administration. Candidates for Parliament tell us they are against any scheme that will separate religious from secular instruction. They really talk nonsense. The separation has already been definitely settled by the conscience clause, which insists on the religious instruction being strictly confined to a certain time at the beginning or end of the day's work, and punishes any attempt to evade this separation by withdrawal of the grant. All we ask is that for the sake of avoiding everlasting feud, in the first place, and for the sake of leaving the teacher free for his own proper business in the second, this separation should be extended from the time at which it is given, to the person who gives it. Whoever after this accuses us of driving the Bible out of the schools, of hindering religion, of forcing godless knowledge on the people, must either be too stupid to understand the meaning of the existing conscience clause, or else he is a deliberate calumniator, willing to use any word that serves his turn. And whoever declines to accept this compromise must be so, because he is thinking of other ends than the religious nurture and admonition of the children.

It was shown in the preceding article that religious instruction is, on the testimony of denominational inspectors, a miserable failure, and that at present the country is paying increasingly large sums to sectarian schools which do not and cannot perform the work for which they are paid. The last blue-book on education says:—"Considering the large number of children who leave school for work at ten years of age, it is not satisfactory to find that of the scholars above that age who were examined, as many as 46,916 were presented in Standard I., 74,654 in Standard II., and 81,602 in Standard III." It appears further that of all the children over ten who were examined in the year ending August, 1872 (viz., 318,934) only 122,704 passed all the subjects of even the three lower standards—so that the broad result is that the mass of the children leaving school at ten or eleven do so without any real, effective, or lasting facility in the use of the simplest intellectual instruments. An inspector's report is quoted to show that many children cannot read ten lines away from the book with which they have been crammed. Most other inspectors tell the same story of ultimate worthlessness of the results for which the country is paying so dearly.

One of them even says this:—"I don't wonder that even the most intelligent parents take away their children from the elementary school after ten or eleven years of age; perhaps it is their very intelligence that makes them do so. Where there is little or perhaps nothing taught save reading, writing, and arithmetic, the school is in truth merely an infant-school grown to undue and monstrous proportions." "A really good reading-lesson I do not often hear," says one. "I cannot conceal from myself," says another, "that the general instruction under the new code is meagre and formal. . . . . I see this strongly in the reading exercises, where children of the higher standards who read fluently and with accuracy are often unable to answer fair and simple questions, either as to the meaning of the words used, or to the subject-matter of the lesson. I have always been of opinion that a child who cannot answer such questions ought not to be allowed to 'pass' in the exercise. For the reading is really no reading to him; it is only an exercise in sound and not in sense; it gives him no information." This, let us observe, is an account of the higher and best children. "Teaching, in its highest sense," writes a third, "is almost extinct, and teachers seem inclined to think that their responsibility is now limited to training children to 'pass' the examinations prescribed in the new code."

All this is the natural consequence of entrusting public money to persons whose chief interest in the matter is something quite apart from the purpose for which that money is entrusted to them,—

If the Church schools or the Catholic schools could pass two hundred thousand children in the sixth standard, then one might be willing to shut his eyes to the injustice of paying for them out of the pockets of those who are neither Churchmen nor Catholics. We might be willing to run the risk of strengthening ecclesiasticism and spreading superstition, being well assured that an instructed people will know better than any other how to deal with these and other pestilent social growths. But the denominational system not only cannot pass two hundred thousand children in the sixth standard, it cannot even *present* sixteen thousand! We have a policy of injustice unredeemed and of retrogression without recompense. You give new props to the established sects at the cost of the whole nation, you exclude the public from the administration of their own funds, you discourage lay participation in school management, you fill the country with strife and dissension, and yet after all this violation alike of principle and policy you cannot justify yourselves by educational success, or give us a single new guarantee that the children shall be turned out of the schools less ignorant than the majority of them are turned out now.

The Government, says Mr. Morley, has actually weakened the motives to activity on the part of school managers. The gratuitous and unexpected increase in the grants by fifty per cent. is a most substantial encouragement to them not to take too much trouble in reaching the highest standards, and the appointment of diocesan inspectors instead of Government inspectors tends to injure the secular instruction:—

We find advertisements for masters, informing them that they will receive additions to their salary if the diocesan inspector's report is satisfactory. What is this but to bribe the master to postpone useful secular instruction to instruction in the catechism? A certificated mistress, who is a good witness because she would apparently on no account wish to see religious instruction taken out of her hands, writes thus:—"Since the Education Act became law, it has been a most difficult matter to keep strict faith with the Government, and at the same time in Church schools to satisfy the requirements of the diocesan inspector." With a competition of this sort going on, we may be quite sure that, whatever else may happen, at least there will be no rise in the secular standards reached by this correspondent's pupils. The teachers are no doubt delighted in their hearts by the time-table conscience clause. That at any rate makes some four solid hours a day secure against the hymn-singing and other interruptions to serious business, in which clerical managers and manageresses used to rejoice. But, this gain notwithstanding, so long as the school "belongs to" the clergyman—though the parents and the taxpayers may pay four-fifths or five-sixths, or even four hundred and fifty-eight four hundred and fifty-ninths of its cost—for so long the dependent teacher will inevitably be tempted to give his best mind to what pleases his employer best.

Nor has the Education Act improved the capacity and position of the teacher—for the recent increase in the grants goes to relieve the private subscribers, while in nearly all country schools, the Sunday-school rests almost entirely on the week-day secular teachers. And this drawback to their efficiency must remain so long as the Church remains in possession of the schools. Mr. Morley also satirises permissive boards and permissive compulsion, and shows that only thirty-nine per cent. of the population are under the rule of compulsory attendance. He asks whether rude vigour, undisciplined by intellectual training, undirected by intellectual skill, uninformed by knowledge, suffice for England in the conditions of modern society?

England has a long start in the competition. Is it not exasperating to see her losing the untold advantages which would come from an efficient training of her people, simply in order that the clergy may have a barely controlled mastery in the schools—a fruitless mastery, moreover, which they do not use even so far as to give the children effective instruction in their own Bible and their own catechism.

It is not rude vigour that will stand us in stead of trained intelligence. When household suffrage is something more than a thing on paper, our new political masters—the class below our artisans—will begin to feel their strength. When their time comes they will make terribly short work of much that others regard as precious. Those who now following the publicans and clergy to the poll to the cry of an open Bible and a flowing barrel, will some day invent cries of their own—

The Englishman is law-abiding and fair, no doubt, within limits. But since the Reform Act of 1867 the power of making the laws by which all have to abide is going to the class that cannot read a newspaper; and which with our present educational system is not likely to be able to read a newspaper. Political infatuation seems to reach its climax when those who have most to gain by our having an intelligent and instructed people, decline to discuss the question how the people are to be made so, or whether the present system can ever lead to so indispensable a result; and instead of keeping the subject constantly before their eyes in all its magnitude and the fullness of its importance to the national well-being, make no worthier contribution to the greatest of public interests than puny railing against the League and irrelevant gibing at Dissenters. Let Dissent be annihilated; will that prevent the majority of your children from coming out of your schools below the fourth standard? Let the League perish; will that educate your masters?

And by-and-bye we may have a household suffrage for counties at the hands of the very statesmen who refuse to give the country national education. This is indeed to leap in the dark. While nearly every inspector declares that without compulsion nothing can be done, the machinery of compulsion, especially in the rural districts, is systematically discouraged:—

Let us look at the state of things in a typical rural district, the counties of Bedford and Huntingdon. Of 219 parishes, eighty-two were found supplied with efficient schools, thirty-four from their small size or neighbourhood to other schools requiring no supply, thirty-nine imperfectly supplied, and sixty-four, *though requiring it, with no supply at all*; "thus giving as a result an educational provision that falls short by nearly one half of what is required." That is the least part of the matter, because new schools can be built. But in the schools, not even reading has been carefully taught. "That three elementary subjects appear to have been taught with the simple view of enabling the children to scrape through the examination, and not with the object of attaining any excellence. . . . . A teacher cultivates the memory but not the intelligence of his children; if they can pronounce a word, it matters little whether they know its meaning. . . . Many parishes have been returned, as having sufficient education, though in reality the character of the education is of an exceedingly low kind." This all really means that the bulk of the children cannot read even if they have been to the schools, and yet to these poor souls we are going to confide the destinies of an empire.

Mr. Morley does not plead guilty to any educational fanaticism. He does not expect improved primary instruction to work miracles or transform the whole face of society, but the social advantages of having an instructed people, a people equipped with the means of acquiring knowledge, are now generally conceded, and we are living under circumstances in which trained intelligence is growing every day a more indispensable condition of success, and in which our competitors are laying themselves out to give the trained intelligence to their people. But we give our people a wretched, slovenly makeshift for national education:—

We let any little self-selected knot of people who choose to take the business in hand set up a school at a small outlay; then we let them take the expenses of the school to the extent of four-fifths, or more, out of the pockets of the taxpayer, the ratepayer, and the parents, themselves only paying the remaining fraction. They make the school the stronghold of what theological system they choose. The State has a very small voice in its administration. The parent has no voice at all. Public opinion is not invited as to the

system of administration, and would not be listened to if it offered itself. The place, in short, has not a single quality of a national establishment about it. And yet the existence of such an institution as this, unless the instruction fall under a mark so low as hardly to be capable of being missed, prevents the establishment in that place of an effective system of municipal supervision and control, and prevents the power of compelling the attendance of the very children whom it is most desirable to bring in. In short, we permit the clergy and their patrons to bribe us with a fraction of voluntary subscription to allow them to prevent a certain number of children from being well instructed, and a certain other number from being instructed at all. We sell the chances of the young for the thirty or more pieces of silver of the system which is absurdly called voluntary.

The so-called voluntary system is then analysed. The actual amount paid in voluntary contributions for 1872 for education was 570,975*l.*

This seems a considerable sum; but let us look at it in its true light. It is in fact a substitute for a rate. Nay, a small portion of it actually is the product of a rate—namely, that impudent device called a voluntary rate, which is levied by some private individual who tells people how much cheaper this will be, though he does not tell them that the result will be worthless; or else it is levied by a rural vestry under the direction of a clergyman who has previously warned his flock how onerous would be a school-rate levied by a board, though it would not really exceed the voluntary exaction which he himself proposes to them, and who, moreover, after he has got his own voluntary rate safely levied and collected, is perpetually assuring us that the parish would never stand an education rate. Well, this farce accounts for part of the money, which though not a very important part, is likely to increase. The whole is subscribed by 253,296 contributories, who, therefore, on an average give something more than two pounds a-piece. Now, of this quarter of a million of people some no doubt also pay a school-rate, but we know that the larger part of the sum comes from districts in which there is no school-rate. The voluntary contribution in such cases is paid instead of a rate. The amount of the voluntary subscription, therefore, is not the measure of the sacrifice of the subscribers, because if they did not give the money, they would still have to pay it in another shape. A great many country gentlemen are at this moment taking credit for liberality, when they are in truth subscribing less money than a fair rate would take out of their pockets. Instead of welcoming this kind of substitution, it would be sounder policy to repulse it. An insufficient sum of money is raised, preventing resort to methods which would raise a sufficient sum. It is raised unequally, exonerating hundreds even of the subscribers from the duty of contributing as much to the provision of education as is paid by everybody in a school-rated district, and exonerating all those who are not subscribers from the necessity of contributing anything at all, beyond their share in the Queen's taxes, to this high national duty. For instance, in one case cited in the last Blue-book, where a voluntary rate was introduced in order to avoid a board, we learn that "while some paid more than their rates, many escaped; among these the guardians of the poor, the directors of Parkhurst Prison, the water, gas, and railway companies, the Priory of St. Dominic, a few of the small farmers, and six or eight gentlemen." Why should the gas, water, and the railway companies, and the six or eight gentlemen, evade this any more than other just local charges?

We contend that if every man of this quarter of a million of subscribers could be by any means induced to keep his two pounds in his pocket, it would be the very best thing that could happen to us. We should then have without further ado to introduce school boards all over the country, which would raise a far more adequate sum without adding a farthing to the charges of those who are now even moderately liberal, and without placing any serious burden on those who now contrive almost wholly to escape from what is practically recognised by the legislature to be as proper a local charge as police, poor, and highways.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the meeting of the London School Board on Wednesday, it was stated that the day fixed by the board for the general election of its members—viz., the 27th of November—had met with the approval of the Education Department, and that date was decided upon definitively. A motion by Mr. Langdale respecting the desirability of taking measures to induce persons of "good social position" to become teachers of elementary schools, was referred to the school management committee. A proposal made by Mr. Smithies that in all schools to be erected in future there should be provided "a central hall or room sufficiently large for the assembling of all the scholars," was opposed on the ground of the great expense which it would involve, and "the previous question" was carried by 21 to 5. On the motion of Mr. Macgregor, a recommendation of the school management committee, that a person be appointed as instructor in "kindergarten" exercises for one year, was approved.

Miss Emily Davies retires from the division of Greenwich, from the conviction, forced on her by experience, that the duties of a representative cannot be adequately fulfilled by one residing at a distance from the division, and on whom other claims are paramount. She adds that a lady, well qualified to serve as the representative of the division of Greenwich, has consented to become a candidate in her place—viz., Miss Emily Guest.

On Friday two schools were opened under the auspices of the London School Board in the neighbourhood of New-cross. One is situated in Clifford-road, Deptford, close to the termini of the South-Eastern and London and Brighton lines at New-cross. The other is built in Creek's-road, about a mile distant. Mr. T. W. Marchant occupied the chair, and by his side sat Mr. Currie, Mr. Macgregor, Sir J. Bennett, and the Rev. Mr. Waugh. The ceremony of handing over the key to the Rev. Mr. Waugh, as the senior manager of this group of schools, having been gone through, Mr. Currie, the Rev. Mr. Waugh, Mr. Macgregor, and Sir J. Bennett, addressed the meeting. Mr. Currie stated that the two schools now opened would accommodate 1,600 children, and that in a few years the London School Board would have erected forty permanent schools, capable of accommodating 36,000 children.

Reading.—At the last meeting of the school board of this town a report was made that fifteen children whom the board had sent to various schools had been refused admittance. The reasons given by the teachers were various and instructive. One child's mother was impudent, and threatened the teacher; another scholar had been to school before, and had been taken away; a third was irregular in attendance; in a fourth case, the mother objected to the child being locked in for misconduct; and, in another instance, the scholar was refused as "too ignorant," the very reason, as the chairman said, why the board wanted to send him to school. The most frequent plea for the non-admission of the children was, however, the approaching visit of the inspector. A child just sent to school cannot be presented for examination; every one who is not presented or does not pass reduces the percentage of apparently successful teaching, and hence refusals on the score of ignorance. The Reading School Board can do nothing in face of the rejection of these fifteen children by the "public elementary schools" of the town, and they threaten an appeal to the Education Department if the teachers do not give way.

Salford.—At a recent board meeting Mr. Warburton made the latest of a series of attempts to induce the board to build board schools, for reasons which he has urged on several previous occasions. In his opinion the board are not doing their duty until they have provided a certain amount of undenominational school accommodation. In the course of his remarks he made a great point of certain figures drawn from the report of the Education Department, showing that out of 5,000*l.* paid under the 25th Clause in England and Wales, 3,405*l.* was paid by the two boards of Manchester and Salford, and he took occasion to observe that these two boards were under the same chairman, Mr. Herbert Birley.

Birmingham.—The *Birmingham Post* reports that a split has occurred among the supporters of scriptural education at Birmingham. Eight Churchmen have been nominated for seats on the school board, all of whom are Evangelicals. In consequence of this, a number of High Churchmen held a meeting on Wednesday, and passed a resolution declaring that some one representing "the distinctive principles of the Church of England" ought to be a member of the board.

Sheffield.—The Seizures for the School Board Rates.—On Tuesday, Mr. Clayton, instructed by Mr. Supt. Gilley, sold some articles seized from the premises of Mr. G. W. Sharman and Mr. D. T. Ingham, to make up the amounts required for school board rates, and the cost of which they had refused to pay. The first sale took place at the White Lion, Heeley. The articles were two hams and fifty-eight lb. of bacon, which had been seized at the shop of Mr. G. W. Sharman, grocer, Heeley, for 1*l.* 15s., the rate and costs. The next sale took place at the Pheasant Inn, Highfields. There six hams were sold, which had been seized from the shop of Mr. Sharman, Highfields, in respect of a rate and costs, amounting to 1*l.* 19s. A third sale took place at the Bull's Head Inn, Sheffield Moor, of goods seized at the shop of Mr. D. T. Ingham, stationer, Sheffield Moor. The articles consisted of bottles of unfermented wine, packets of note-paper, and envelopes, which had been seized in respect of a rate and costs at 1*l.* 17s. 7½d. In every case the amount was realised.

The Cure of Leprosy.—Important experiments are, it seems, being made as to the cure of leprosy, and the *Friend of India* reports that while Dr. Kenneth Stuart in Calcutta and Dr. Balfour in Madras inapplying cashew-nut oil to both the forms of leprosy are meeting with only partial success, the Madras surgeon in medical charge of the penal settlement at Port Blair believes that he has made a more valuable discovery in the same direction. He is of opinion that leprosy can be cured by the oil of the gurjun tree. Every leper in the settlement is, it is stated, being cured fast of this loathsome disease. In no case has there been the slightest failure, and the disease has been arrested at every stage. "No doubt," says a correspondent, "the matter will be fully reported when the experiments have been completed. In the meantime, the doctor has very wisely resolved not to make any stir about the matter until his experiments are so completed as to leave no doubt respecting the nature of the cure as well as its permanence. This oil seems to be beneficial to all descriptions of sores and ulcers, and it has other properties which will be fully disclosed hereafter." The oil of the gurjun balsam or wood oil has long been used all over India by the natives for skin diseases and sores. In the event of its turning out that leprosy is curable, the discovery will not only be valuable as regards those afflicted with that disease, but it will stimulate the medical profession to further exertions to discover the antidote to other diseases of a like nature hitherto considered incurable.—*Spectator.*

Foreign and Colonial.

FRANCE.

M. Thiers, in his letter to the Mayor of Nancy, explaining the reasons for not accepting the invitation to visit that town, recalls the unforeseen reception he had met with at Belfort, and for which he had been accused of being an agitator. M. Thiers then continues:—

I must not again voluntarily offer a pretext for calumnies. There are doubtless some calumnies which ought to be treated with contempt. It is also beyond doubt that in a country accustomed to the usages of liberty, agitation would be permitted at a moment such as this, when, without consulting France, people pretend to decide upon her destinies.

Having then reminded the Mayor that he had been accused of violating the Pact of Bordeaux on account of his having introduced some indispensable laws, M. Thiers goes on to say:—

To-day, without mandate, without the necessary powers, and without the presence of the National Assembly, negotiations are being carried on among a few about the entire future of France—a future which they would then wish us to consecrate without debate, and, above all, without recourse to the country, which is the principal party interested, and the only legitimate sovereign. What is called agitation would, under the present circumstances, be permitted in America and England. But we must abstain from agitation in the interest of the Republic, the only form of Government capable of rallying the widely-divided political parties, and which can alone speak authoritatively to the democracy which has re-established everything in France, order as well as the army, which has redeemed her territory and healed all her wounds except those caused by the war.

We shall have to defend not only the Republic, but all the rights of France, the principles of 1789, the tricolor, and not only that flag alone, but the reality of things covered by it, and without which a counter revolution would be a most odious and most revolting lie. It is necessary for us to defend all this, not by means which it would be easy to distort, but by cold and solid reason. We must act with caution in consequence of the very grave position in which the country has been placed.

M. Thiers concluded by saying:—"I shall visit Nancy when, the crisis having been overcome, we shall be able to rejoice in safety and peace at the liberation of the country."

The French Deputies of the Right held a meeting on Saturday, at which two Deputies who had returned from Frohsdorf were present. The meeting appointed a committee for the purpose of settling the basis on which all the Conservative members of the Assembly would be able to unite in the re-establishment of the Monarchy. The committee is composed of General Changarnier, the Duc d'Audiffret Pasquier, M. de Larcy, M. Combier, and M. Daru. These gentlemen represent the four fractions of the Right. The result of the meeting (the *Times* correspondent says) is that the Legitimists, as well as the members of the Right Centre, understand that the agreement to be effected cannot involve the abandonment of modern principles, and that the deputies of the Right Centre may be called upon to make every personal concession, but not to sacrifice Parliamentary liberties, nor the modern right of the nation, the maintenance of which the party have always insisted upon. It is added, moreover, that the Comte de Chambord, having had precise information of the tone of the meeting of the 25th ult., has shown himself quite satisfied, and has approved of all that was said there. There is said to be no intention of proposing to the Permanent Committee to convoke the National Assembly before the appointed time.

According to the *Paris Journal*, the meeting of the Right held on Saturday decided on the formation of a new Cabinet to replace the present Ministry. The names given are as follows:—

Duke Decazes, Minister for Foreign Affairs; M. Bocher, Interior; M. Chesnelong, Finance; M. Depeyre, Justice; M. Grivart, Public Works; M. Anisson Dupeyron, Commerce; M. Desjardins, Instruction; M. Montagnac, Marine; General Changarnier, War.

The above list comprises three members of the Right, four of the Centre Right, and two members of the Conservative fraction, of which M. Pradié is President. The *Paris Journal* adds that the proposal for a Monarchical restoration on the basis of the Charter of 1814, in a modified form, will be presented on the opening day of the approaching session.

The Duc de Nemours has gone to pay homage to the Comte de Chambord.

The *Courier de Paris* announces that the Comte de Chambord has given orders to an eminent horse-dealer to purchase the horses and gala carriages necessary to celebrate the Restoration within two months.

The *Gaulois* has opened a list for the formation of a league to advocate an appeal to the people on behalf of Bonapartism, but the Minister of the Interior refuses to allow the list to be published.

The Mayor of Perigueux has been suspended for two months for making no protest against M. Gambetta's speech on Sunday last. A local paper which published a portion of the speech has also been punished, its sale in the streets being prohibited. This latter measure has so far influenced the Paris papers that none of them have given M. Gambetta's remarks in full, or made a feature of them.

A telegram from Paris in the *Hour* says that the leaders of the Left met on Thursday in Versailles, to receive a communication of M. Thiers's views, which were approved. It was decided that the

ex-President should be allowed to take the absolute direction of the Opposition in the approaching struggle. All the Conservative organs, a *Standard* telegram says, write strongly against M. Thiers, but none of them go the length of the *Figaro*, which urges the Government to arrest him as a conspirator against the public peace.

Marshal Bazaine's trial commenced on Monday at Versailles, the Duc d'Aumale being president of the court-martial. Among the military witnesses to be examined are Marshal Canrobert and Marshal Lebœuf, General Frossard, General Bourbaki, and General Changarnier. After the reading of the acte d'accusation, the clerk of the court read the order to institute proceedings against the marshal, dated May 9, 1872, and signed by General Cissey, the Minister of War. This order states that there are good grounds for taking proceedings against Marshal Bazaine for the capitulation of the army and the surrender of Metz. The reading of General Rivière's report commenced at three p.m., and is expected to last a week.

FOREIGN MISCELLANY.

According to the French papers Dr. Nélaton has left over 7,000,000f.

Advices from the Cape of Good Hope state that the goldfields there are paying, and that six pounds of gold have been received by one firm in Natal.

A New York telegram announces the execution of Captain Jack and three other Modoc Indians. Two of their companions were reprieved.

According to a telegram from Melbourne, Fiji is in a state of anarchy, and the white people have taken up arms and refused to pay taxes.

Monsignor Vaughan has arrived at Rome to present to the Pope the report of the Catholic Provincial Council of England.

Thirty-seven young women are on the list of those entering the medical department of the University of Michigan next term.

Thursday being the anniversary of the *plébiscite*, the Monti district of Rome was illuminated. Bands of music paraded the streets, playing the Garibalian hymn and the German and Austrian national anthems alternately.

The Pope has received a letter from Don Carlos, in which the writer declares himself the faithful servant of His Holiness, and makes a promise that, as soon as he enters Madrid, he will lay the foundation-stone of a church to be dedicated to the Sacred Heart.

It is stated from Vienna that Father Beckx, the General of the Jesuits, has ordered the members of that order in Innspruck not to conform to the demands of the Government in regard to the Theological Faculty. The Jesuit professors will leave the university, and their places will be supplied by lay professors.

Distress in Hungary.—Alarming accounts of distress, resulting from the failure of the crops, arrive from Hungary. It is stated that in some parts a famine prevails.

The Italian Army.—The King has signed the decrees relative to the reorganisation of the army, the division of the kingdom into military territorial districts, and the departments which are to be placed under the control of the Minister of War. These laws will shortly be promulgated.

Mr. Charles Reed, M.P.—The American papers announce that Mr. C. Reed, who is travelling in the United States and Canada in company with Mr. Carvell Williams, having visited the principal educational institutions on the other side of the Atlantic, is about to sail for Europe early in October for the purpose of seeking his re-election as a member of the school board for the division of Hackney.—*English Independent.*

Pius IX. and his Friends.—We learn from Rome that on Friday the Pope gave audience to some members of "the Catholic party." He was questioned as to the period of the triumph of his cause. He replied, "We give way to no illusions on this point; humanly speaking, it is very far off." In the same, or another speech, he is said to have compared his followers to the 300 Gideonites, and encouraged them to hope for better times, more especially since confusion had already entered the camp of the enemy. After the reception had concluded, speaking with some of the members of the deputation, he said—"They wish to induce me to leave Rome, but I never will."

Extraordinary Scene at a Wreck.—A correspondent, describing the wreck of the steamer Agra, off Galle, bound from Calcutta to London, *via* the Suez Canal, says that after the vessel struck on the rocks, the passengers and crew had barely time to escape into the boats, as the seas came tumbling over the sides, sweeping everything before them, carrying away one poor invalid sailor, and bursting open the cages and dens of an extensive menagerie on board going home for the Zoological Gardens. The escape and striking out amid waves of a crowd of tigers, elephants, &c., and their roars and screams adding to the terror of the wretched passengers, presented a spectacle that will not soon be forgotten. One elephant managed to swim ashore, as did one of the inhabitants of the adjacent coast, who are said to be living in a state of siege, not daring to venture outside their barricaded doors.

Sir Samuel and Lady Baker.—Sir Samuel and Lady Baker, with their nephew and some black servants, arrived in Paris on Monday, on their way to London. The whole of them were in excellent health. The correspondent of the *Daily News* says:—"Sir Samuel speaks in warm praise of the Viceroy, Cheriff Pasha, and Nubar Pasha. The Viceroy, in his obinion, is a hundred years ahead of the people he governs. He gives his highness the fullest credit for a sincere desire to suppress the slave-trade, and regards the appointment of a British officer (Colonel Gordon) to be Sir Samuel's successor in command of the expedition as a strong guarantee that the work begun two years since will be honestly continued. Sir Samuel anticipates great commercial results from the creation of the projected railway to Khartoum, the finest coffee-growing district perhaps in the world. The excellence of the climate is proved by the fact out of the 212 soldiers who joined the expedition, only one died in eighteen months, and he had dropped into the rear at a station where he could when ill obtain no medical aid. The mortality among the women and the different babies who came into the world during that period was *nil*. Lady Baker proved herself a most efficient nurse in ministering to the sick, and she and Sir Samuel Baker are greatly amused at the legendary reputation which she has most wrongly and undeservedly obtained for Amazonian qualities. Sir Samuel Baker intends when he returns to England to bring out a narrative of his last two years African experience."

Mr. Arch in Canada.—From a correspondent of the *Daily News* we get the first impressions of Mr. Joseph Arch with reference to Canada, as a field for emigration for English agricultural labourers. The authorities of Quebec have courteously deputed a gentleman, well acquainted with the country, to act as pioneer to Mr. Arch and his party. Their early investigations were the reverse of satisfactory. "If," says the writer, "the farmers whom we met last week are a fair specimen of the Lower Canada farmers, I would earnestly dissuade the English labourers from leaving their present masters to come out and serve under them. Toil-worn, narrow-minded, and apparently without one idea than that of how much work they can get out of a man for the dollars they must pay him, I know of no agriculturists in England whom I would not elect to serve in preference to them." Asked what were the hours of work for the labourers, a farmer replied, "From sunrise to sunset during five months, and from six to six during the rest"; and, as this man at the same time expressed a wish to employ some English labourers, Arch's frank remark was, "I wish you may get him; what you want is a slave, and Britons never will be slaves." Although this is not a flattering prospect, the writer thinks that, if the Minister of Agriculture will fall in with some suggestions which Mr. Arch has to offer, hopes of an aspiring character may yet arise for the English labourer in the Western colony. He mentions a place called Scott's Town, where some enterprising Scotchmen have formed a sort of colonisation society, and are thriving well, and believes that the English system of farming is the only thing needed to develop the wonderful resources of the country.

Epitome of News.

The Court remains at Balmoral. On Sunday the Queen and Court were absent from Crathie church, service having been held at the castle in the morning. From Abergeldie there were the Prince and Princess of Wales, and suite. The day was cold and stormy, and few strangers were present.

Her Majesty having declined to accept an invitation to be present at the unveiling of the Prince Consort's statue on the Holborn Viaduct, an application has been made to the Prince of Wales to attend the ceremony.

The London correspondent of the *Manchester Guardian* says that it is expected the Princess Louise and the Marquis of Lorne will shortly take up their residence at Kensington Palace, which has recently been set apart for their abode. The mansion building to the south of the palace for the Duke of Edinburgh and his bride is not likely to be finished and ready for occupation for two or three years. In the meanwhile, Clarence House, in Park-lane, formerly the residence of the Duchess of Kent, is being enlarged and adapted for their more immediate requirements.

Friday's *Gazette* contains a Royal Proclamation proroguing Parliament until Tuesday, December 16. Convocation is prorogued until the following day.

The first Cabinet Council of the season was held on Friday. Mr. Bright took his seat. A second was held on Saturday.

The *Daily News* believes that Mr. Bright does not succeed to the whole of the duties discharged by Mr. Childers. That gentleman was not only Chancellor of the Duchy of Lancaster, he was also Paymaster-General of Her Majesty's Forces. The office of Paymaster, which has long ceased to be a place of profit under the Crown, has been combined in Mr. Adams's patent with the First Commissionership of Works.

It is understood that Mr. Monsell will presently resign the office of Postmaster-General.

Mr. Disraeli has arrived in London from Brighton, and has since left on a visit to the Earl and Countess of Bradford, at Weston Park. According to the *John Bull*, he has nearly completed a new novel relative to the development of Socialism.

Mr. Lowe has appointed Lord Edmond Fitzmaurice, M.P., to be his private secretary at the Home Office, which looks like the conversion of a very independent Liberal into a supporter of the Government. Both Mr. Lowe and Lord Edmond have sat for Calne.

A royal warrant, signed by Her Majesty on the 30th of September, abolishes all stoppages of pay in the army on account of rations, but also does away with beer-money, and adds to the net income of a private about a halfpenny per diem.

Lord Justice James, Lord Penzance, and Mr. Ward Hunt have been appointed to act as royal commissioners to inquire into the alleged grievances of officers consequent upon the abolition of purchase.

The death is announced of the widow of the late Dr. Arnold, head-master of Rugby School. It will be remembered that Mr. W. E. Forster, M.P. for Bradford, married the deceased lady's eldest daughter.

"O. R.," in a letter to the *Daily News*, states that Dr. Hayman, of Rugby, has sent a notice of dismissal to the Rev. C. J. Smith as well as to Mr. A. Sidgwick. Mr. Smith has been as assistant master at Rugby for seven years.

The mail service between Great Britain and New South Wales and New Zealand, the arrangements for which have been just completed, will commence on Jan. 10 next. The time to be occupied in the journey will not exceed forty-two days. The steamers are to call at Honolulu and the Fejee Islands.

Messrs. J. and J. Charlesworth, the extensive West Riding colliery proprietors, are about to raise the price of their coal 2s. 11d. per ton. It is expected that the rise will become general.

Mr. Harvey Lewis, M.P., is very seriously ill at Paris.

A bicycle "pleasure trip" from London to Land's End has just been completed by two members of a bicycle club in Hackney.

There are now eight prisoners charged with the murder of seven different persons awaiting trial at Durham assizes.

The Master of Balliol returned to Oxford on Saturday evening from Florence, where he has been staying for a portion of the long vacation. Professor Jowett is quite well.

The *Advertiser* says that the well-known firm of Truman, Hanbury, Buxton, and Co., have made arrangements to brew ales at Burton, and have purchased for that purpose a brewery adjoining the Midland Railway.

A ballet-girl at the Alhambra died at the Charing Cross Hospital on Thursday from injuries received through her dress catching fire.

The Executive Committee of the National Agricultural Labourers' Union and its several branches in the Gloucester district have quarrelled, and the formation of a new union is spoken of.

A general strike of sailors is threatened in Leith. Three men were sentenced to fourteen days' imprisonment each in the Sheriff's Court on Saturday for refusing to go to sea. They had given only twenty-four hours' notice of their intention to demand an advance of wages from 27s. 6d. to 30s.

Mrs. Gatty, wife of the vicar of Ecclesfield, the well-known authoress, and editor of *Aunt Judy's Magazine*, died on Saturday afternoon, after a very painful illness.

Sir Henry Rawlinson gave the opening address on the commencement of the winter session of the Midland Institute at Birmingham on Monday. Referring to Arctic explorations, he said he indulged the hope that the year will not close before an assurance has been given that the Challenger Expedition will be supplemented by the despatch during next spring of a well-equipped Admiralty vessel which will be commissioned to endeavour to reach the Pole by pushing through Smith's Sound from Baffin's Bay in the track of the American ship Polaris, whose fate has recently elicited so much sympathy throughout England.

The result of the revision of voters for the North-West Riding in the Bradford polling-district shows that the Liberals have placed 363 new voters on the list, and the Tories 357. Bradford township gives a considerable gain to the Tories.

We understand there is in the press "A Memorial Volume of Sacred Poetry," by the late Sir John Bowring; to which is prefixed a memoir of the author, by Lady Bowring. The volume, which includes many of the author's best-known hymns, will be published by Messrs. Longmans and Co.

Eton College and its Assistant Masters.—The governing body of Eton College has firmly condemned the late attempt of the assistant masters to raise the charges for boarding and lodging the boys. It appears that some months after regulations had been made in 1872, with the concurrence of the special commissioners, fixing the charge for board and lodging, the assistant masters memorialised for an increase of 11*l.* per annum for each boy, and the governing body recommended to the special commissioners that an increase of 6*l.* should be made in the charges to parents; but the special commissioners, having so recently gone fully into the case, declined to reopen the question. Under these circumstances the governing body express their surprise and regret that the assistant masters should have issued a circular to the parents of the boys requiring an increase in the rate of payment for maintenance; and, if possible, they still more regret that this should have been done with the head master's knowledge and consent. As the circular cannot now be withdrawn, it is to be considered as issued without authority, and of no effect. Any similar application in future must be made to the head master, and, if approved by him, is to be communicated to the governing body, "without whose sanction it will be a dereliction of duty for anyone connected with the school to take independent action."

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TO CORRESPONDENTS.

CAMBRIDGE CONGREGATIONAL CHURCH.—The Rev. Matthew Robertson has received with pleasure the sum of 10*l.* sent by "A. J." as a donation to the New Congregational Church, to be acknowledged in the NONCONFORMIST, and begs to offer the sincere thanks of the building committee.

The Nonconformist.

WEDNESDAY, OCTOBER 8, 1873.

SUMMARY.

MR. GLADSTONE'S reconstructed Cabinet has held its first two sittings, and Mr. Disraeli has fired his first shot for the season, in the shape of a letter to Lord Grey de Wilton. The Prime Minister *in posse*, as may be supposed, has nothing to say about his own intentions, but is prodigal in denunciation of his political opponents, whom with grotesque extravagance he accuses of having for five years "harassed every trade, worried every profession, and assailed or menaced every class, institution, and species of property in the country." "Occasionally," adds Mr. Disraeli, "they have varied this state of civil warfare by perpetrating some job which outraged public opinion, or by stumbling into mistakes which have been always discreditable and sometimes ruinous. But the country has, I think, made up its mind to close this career of plundering and blundering." This is pretty rhetoric, but not exactly the kind of thing which will overthrow Mr. Gladstone. It suggests the picture of a band of brigands gorged with "plunder" marching across the stage pursued by virtuous patriots. Mr. Disraeli overacts his part. He had far better, for his own party interests, have remained silent for awhile longer, than have indulged in such theatrical rhodomontade. The country had almost forgotten his stage tricks, poses, and epigrams, but he himself recalls them, and will not gain by comparison with a rival statesman who, if he has blundered, is at least terribly in earnest. Possibly the secret of Mr. Disraeli's outburst of wrath is the announcement contained in Friday's *Gazette* that Parliament, so far from being dissolved, as he and his friends desire, has been further prorogued to Dec. 16, which means that the Legislature will not meet before the customary period.

While the Opposition leader has been firing off such a rhetorical firework as may be found in "Vivian Grey," or may perchance be borrowed from the novel which is about to see the light, the new Chancellor of the Duchy of Lancaster has sent an address to his constituents. Mr. Bright's letter reads very tame after Mr. Disraeli's romantic effusion. But then it deals with real facts. The right hon. gentleman briefly explains to his constituents that he still holds the principles he has constantly professed while he has been their representative, and that when he finds himself unable to advance them and to serve his Birmingham supporters "as a Minister," he shall abandon a position which demands of him sacrifices he cannot make. This is frank and explicit—almost a pledge that the future policy of the Cabinet of which Mr. Bright is again a member will be a decidedly Liberal policy. His seat is now vacant, and when in a week or so a new writ is issued, the right hon. gentleman will address his constituents more at length.

Mr. Disraeli makes a great point of winning the vacant seat for Bath, which borough he says "has the opportunity of not only leading but sustaining public opinion at a critical period." At the nomination yesterday Mr. Thompson, who represents the Permissive Bill party, was formally proposed, and though he can command less than 100 votes, he will probably enable Mr. Forsyth, the Conservative, to gain a majority at the ballot this day. At Taunton apparently the Solicitor-General is receiving the undivided support of the Liberal party. His speeches have given much satisfaction, and popular feeling is strongly in his favour. The Liberals of Hull have at length secured a candidate in the person of Mr. Reed, C.B., late Constructor of the Navy, who has avowed an advanced creed on ecclesiastical as well as political questions. But he has a formidable opponent in Colonel Pease, who has great local influence.

The news from France is becoming more exciting as the period approaches for the meeting of the National Assembly. Early next month that body will, according to present appearances, decide the political destinies of France. The Right and Right Centre make no secret of their intention formally to propose the Monarchy, and confidently expect the Comte de Chambord to yield all scruples which at present obstruct his path to the throne. Some 350 deputies are to be reckoned on; 400 only are needed to secure the required majority that will give the crown of France to "Henry V." Impressed with the gravity of the situation, M. Thiers has written a letter to the municipal council of Nancy, which is a kind of manifesto. The ex-President reminds his correspondents that "without any powers, without the presence of the Assembly, a few people are treating of the entire future of France—a future which it is intended we shall consecrate almost without discussion, and, above all, without consulting the country, the party principally interested, and the sole legitimate sovereign." He says that soon they would be called upon "to defend not only the Republic, but all the rights of France, her civil, political, and religious liberties, her social state, and her principles, which, after being proclaimed in 1789, have become those of the whole world; and, lastly, her flag," &c. This is a very distinct and emphatic warning. M. Thiers, who has perhaps too long forborne, is at length about to act. He is now in Paris rallying the Opposition, and apparently all the Left Centre and Left are about to range themselves on his side, and have agreed that he shall be their spokesman.

But the victors of last May who overthrew M. Thiers do not flinch from the new conflict. The Duc de Broglie, who prosecutes right and left those who report M. Gambetta's speeches, has himself made a speech at Nouville-le-Bon, which abets the conspiracy for a restoration, and proclaims that the National Assembly is about to "give to France" a government which will be "a bulwark to repress the revolt of anarchy, but one raised above parties, and which will accept"—this in reply to M. Thiers—"the principles which are the basis of society." The royalists have clearly gone too far to retreat. Marshal MacMahon is apparently on their side, and with him the army; and between now and Nov. 5, their Legitimist *protegé* can issue a specious manifesto, and some fifty undecided deputies can perhaps be bought over. M. Thiers will show himself a consummate tactician if he should overcome these obstacles to the preservation of the Republic.

Bright as are the prospects of Legitimacy in France, its hopes in Spain are greatly dimmed. The cause of Don Carlos is visibly declining in the north and in Catalonia. Dissensions have broken out amongst his generals, and his troops are in retreat. General Moriones, who is amply supplied with troops, has occupied Estella, and is driving the Carlists to the mountains, and trying to stamp out the insurrection before the winter sets in. The rebellion in Murcia is in a precarious condition. Though the fleet of the insurgents at Cartagena has still command of the sea, the Spanish squadron, reinforced by the surrendered frigates, is near that port, while the besieging army has been largely reinforced, and will soon be able to keep up an effective blockade. The defenders of Cartagena are described as threatening and mutinous, discouraged by the recent repulse at Alicante, and given to desertion. Meanwhile, at Madrid all sections of Liberals are rallying to the side of Senor Castelar, who is using the ample resources at his command to put down the two insurrections, and restore order and regular government throughout Spain.

RESTORATION OF MONARCHY IN FRANCE.

ONCE more France concentrates upon herself the attention of Europe. The accession of Henry V., grandson of Charles X., to a Legitimist throne, is now believed by his Royalist partisans and even by his Republican foes, to be tolerably certain, and very near at hand. The Fusionists seem intent upon playing their game with as great rapidity as audacity. Probably, the National Assembly will not be convoked before the interval of recess fixed by itself has come to an end. On the 5th of November it will recommence its legislative session, and report gives out that on that day it will offer the Crown of France to the Comte de Chambord. It is expected that a majority of votes, though it may not be large, will approve the proposition. A Bourbon will be once more the autocratic director of public affairs in France, to govern as well as reign over, the French people in virtue of Divine right.

Such is the prospect which it is by no means improbable France is destined to realise. Nevertheless, we cannot forbear calling to our mind the old adage, "There's many a slip 'twixt the cup and the lip." "Man proposes, God disposes." The Royalists of France are perhaps too confident in their expectations. It may be they will succeed in their object, but it is not impossible they may fail. The last moments of conspiracy before it passes into action are usually its most dangerous moments. Men's hearts are apt to fail them just at the decisive hour when their hands should strike. M. Thiers has broken off his tour in Switzerland, and returned to Paris. He, at any rate, is not going to sanction the restoration of Monarchy to France in the person of the Comte de Chambord by a mere Parliamentary party, unsustained, so far as may be judged, by the authority of the French people. Both parties are closing up their ranks; both are anticipating the immediate trial of their strength; both comprehend the extreme gravity of the issues to be determined. Europe will witness the preliminary struggle with watchful anxiety, for, according to the event in which it will terminate, will probably be the character of French history for some years to come.

The Comte de Chambord, it must be understood, is rather a symbol than an actual power—more than perhaps he is personally aware of. He represents the priestly order. His elevation to the throne of France, should it be effected, and for a season acquiesced in, means something more than a mere change of *régime* for the French people. It means the restoration of the Papacy to its seat of authority—the triumph of the members of the Society of Jesus over the forces and institutions of modern civilisation—the outburst of ecclesiastical fanaticism in every country of Europe—the undoing of whatever has been done in opposition to the policy and will of the Vatican—and as speedy a return as may be to the state of things which prevailed before 1789. The Comte de Chambord professes to be surprised and shocked at any such precognition of the consequences of his accession to the throne of his grandfather, but in the last document he has issued in the shape of a letter to his friend the Vicompte de Rodez-Benavesy, and which may be read as a political manifesto, he speaks evasively or maintains complete silence, on the principles upon which the Government of France may be carried on under his auspices. The truth is he is in the hands of others; but of others with whom, in general, he devoutly sympathises. Not he but the Holy Father will direct the policy of his kingdom.

The priestly order is never over wise, particularly when it imagines itself to be in possession of unrestricted political power. Should the conspiracy which is about to erect a Legitimist Monarchy in France succeed in this preliminary step towards its object, it will almost certainly develop ulterior designs fatal to the liberties of other nations than France. Germany will see in it, and not without strong reasons, a menace to her newly-consolidated Empire. Italy will be shaken to its base. Spain will find herself paralysed in her efforts to restore order under Republican institutions. Austria will be checked in the pursuit of her constitutional course. Absolute infallibility will lay its benumbing finger upon all those parts of the body politic which, during the last half, century, have acquired vitality. Priests

will be the managers of an earthly providence, and the intelligence of the human mind will be darkened in proportion as its independence is violated. This prevision, it must be confessed, is a gloomy one, full of uncouth shapes, and resonant of sounds and voices, well calculated to stir the apprehensions of even the soberest student of history.

We cannot believe that this dream of ambitious ecclesiasticism will be realised. Civilisation is too far advanced to admit of so terrible a retrogression. Parliamentary factions may possibly restore Monarchy by Divine right in France, but only for a brief season, unless a Monarchy by Divine right should attune its policy to the spirit of the age. There is no likelihood that it will do this. There is no likelihood that dominant sacerdotalism would allow it to do this, even if it were to become so inclined. The first step necessitates the second, the third, and all the following steps. The logic of infallibility cannot stop short of its own legitimate conclusions. What they are the world has learned from the Syllabus.

Europe has never stood in a more critical position since the downfall of Napoleon the First. The impending conflict is one of principles. It may, indeed, be postponed, but we doubt whether it can be finally averted. The Church is everywhere seeking to obtain political supremacy over the State. It has committed itself irretrievably to its purpose. It has ostentatiously renounced all half-measures. It will listen to no compromise. It is prepared to stake everything on the enterprise, to use all its powers to the utmost, and to brave all risks which stand between it and the mastery of human intelligence and modern civilisation. Has it over-rated its strength? We shall see. But, unquestionably, the elevation of the Comte de Chambord to the throne of his forefathers will be the signal for putting forth its exorbitant claims in every part of the world.

SIR T. D. ACLAND AND HIS NONCONFORMIST CRITICS.

The long correspondence between Sir Thomas Acland and his North Devon constituents given in another column will be read with interest. It will be remembered that the hon. baronet was called to account for the course he has recently pursued as a Liberal member of Parliament, especially for his votes on the Endowed Schools Committee, and the support he has given the Education Act of 1870, which his correspondents state have created "widespread dissatisfaction." It seems to us that the committee of the North Devon Association deserve great credit not only for this frank remonstrance with their member, but for the firm yet courteous spirit they have shown in performing an unpleasant duty.

Sir Thomas is the type of a considerable number of the adherents of the Government who are ready generally to support Liberal principles, but stop short when it affects the ascendancy of the Established Church. They are in favour of religious freedom, and do not object to the principle of "religious equality" in the abstract. But they deprecate raising such questions in a specific form. The member for North Devon has, however, gone far beyond this negative policy. As a member of the Endowed Schools Committee of last session, he had an opportunity of resisting the retrograde proposals laid before that body. His influence was, on critical divisions, thrown on the Tory side. He opposed Mr. Illingworth's motion for putting a Nonconformist on the Commission, and supported the resolutions for restricting the action of the Endowed Schools Act—that is, for exempting from its operation a large number of schools now in clerical hands. As his correspondents say, a more consistent regard for the rights of Nonconformists on his part would have altered the character of the bill which was founded on the report of that committee. Sir Thomas Acland's reply to these serious complaints is sophistical and eminently unsatisfactory. While expressing his belief that he will be able to satisfy his friends on some suitable occasion as to his motives, he characterises Mr. Illingworth's protest against selecting the commissioners and their officials from one denomination only as "uncalled for and unjust." That is, Sir Thomas thinks it "uncalled for and unjust" that Nonconformists, who comprise one-half of the nation, should have a single representative on a Commission, which administers an Act seriously affecting their interests as citizens. Then the hon. baronet raises a cloud of dust, justifying in a general way the course he thought fit to take on the strange plea that objectionable pressure was put upon the Government in this matter "by an organised body" outside the committee. This is a mere evasion of the real question, as is well pointed out by the committee of the North Devon Association. Indeed, Sir Thomas has no real argument to advance for having joined with the Tory members of the committee in the successful attempt to defeat the most liberal provisions of the Endowed Schools Act.

It will be seen that the Nonconformist friends of Sir T. D. Acland do not put forward any extravagant claims. They do not even call him to account for voting against the disestablishment motions of Mr. Miall. They deal only with the specific questions of national education, and the hon. baronet's votes involving the principle of religious equality. On the former subject he evades the real issue. It is contended by his correspondents that the Education Act of 1870 was a distinctly retrograde proposal intended to further the sectarian interests of a rich and powerful Church rather than the cause of national education. There is no question here as to hints of "putting aside existing machinery for education." No one has demanded it. Nonconformists would have been satisfied if what Sir Thomas calls "a transitional system" had been adopted. He describes in specious but misleading terms what was in his view the theory of the Government bill; the committee describe what has been its actual results. Their grave and weighty objections to a plan which under the guise of national education gives every facility for the creation of a supplementary Church Establishment, and places "the education of the children in the hands of the men who are labouring heart and soul to subvert the principles of Protestantism," can hardly be said to be met by complaints that they are "hampering the Liberal Government," or by pointing to the eminent public services of the conspicuous members of Mr. Gladstone's Cabinet. It is for furthering Liberal principles that these statesmen are in power, and their past services in this respect only make it the more necessary they should be rebuked when they legislate in opposition to these principles, and carry retrograde measures against their own supporters by aid of the Tories.

Sir T. D. Acland is good enough to express his pleasure at becoming acquainted with the principles of Nonconformists. Such a mode of expression would almost imply that his friends have some eccentric crotchets which need a good deal of study to understand. Indeed, it is the fashion of those who don't want to recognise the claims of Nonconformists to pretend that they are making preposterous demands, and seeking sectarian objects. The observant Liberal member for North Devon does not however pretend to labour under such a delusion. He knows "the depth of their conviction as to the incompetency of the temporal power to deal with spiritual questions—a conviction in which Protestant Nonconformists do not stand alone"; he speaks of "the fearless consistency with which they carry their principles to their logical consequences"; and he sympathises with their exasperation "when they see that a Protestant Church, supported by the law, fails to secure among its ministers obedience to the law, or to prevent in some cases even the most pitiable evasion of plain obligations." Sir Thomas is also perfectly aware, though he does not parade his belief, that Nonconformists ask nothing for themselves which they do not demand for every subject of Her Majesty—justice and religious equality; and he knows also, though he has failed as yet to act on the conviction, that, to quote the words of the North Devon Committee, "the day has arrived when legislation should proceed on the principle that we are all alike the common members of the nation, and not on the lines of denominational differences." It may not be convenient for party objects that the Liberal leaders and Liberal members should recognise this fact, though religious equality is in strict harmony with Liberal traditions. But they may rest assured that without it there will be no Liberal party. The action of the North Devon Committee shows the strength of the Nonconformist case, and we thank them for putting it in so clear and forcible a fashion. The practical course they may take is for their own consideration. But claims founded on right and reason, whether or not they affect the monopoly of a powerful Church, can no longer be ignored. Sir T. D. Acland, and all whom it concerns, may rest assured that it is not the separate action of the Nonconformist section of the Liberal party that is just now to be deprecated, but the inaction and retrograde policy of the Liberal leaders. And it is they who will be responsible for consequences if such a course be persisted it. Meanwhile, we should be glad to see the excellent example of the North Devon Reform Association followed in other constituencies.

THE SOCIAL SCIENCE CONGRESS.

The meeting of the Social Science Association at Norwich has been distinguished by the business-like character of its papers and discussions rather than by any distinct contribution to social progress. Lord Houghton's discursive address, marked as it was by both the moral hesitancy and the intellectual balance of Whiggism, had neither the importance nor the value of Lord Napier's remarkable discourse last year at Plymouth. In the sectional introductory addresses Dr. Hodgson's brilliant review of the educational position was the only one to be compared with that of Sir John Coleridge on law reform, or of Dr. Acland on health legislation, at the last year's gathering. Lord Houghton was sceptical whether much could be done by such an association, as a man might well be who is impressed not with the certain development of a great plan in human history, but with the "uncertainty" of human destiny. Lord Napier, on the other hand, fixed on one of the greatest of our social needs—that of better houses for the labouring poor, and a closer association of the people with the land—and showed how it might be brought about. The meeting has, however, once more suggested some encouraging thoughts. The gathering together of a group of earnest people to promote some common cause is a very old phenomenon; but this assembly of philanthropic men and women from far and wide to talk over the ills of society and discuss their cure, is one of the signs of modern times. There is plenty of hobby-riding, and a little too much of the mere airing of crotchets, in the Social Science Congress, as there is in kindred assemblies; but these things are only the inevitable weakness of a gathering strong in the wisdom and experience which practical labour for the good of society can give. Many of these men and women are experts in their particular way. They are doing for society what scientific men do for science. They are at work in their several spheres—here finding out how best to deal with criminals; there showing how to gather ragged children into school; one is doing something to solve labour problems; another in active prosecution of sanitary experiments. This is true Social Science, even though it may not be in a strict sense, scientific in its form. It is the discovery not perhaps of the principles on which the perfect state of society can be built up, but of the great art of world-bettering. That so many persons should be interested in these studies is a matter for sincere congratulation; while in every place in which the Social Science Association meets a great stimulus is given to all efforts for social and sanitary improvement. The Social Science Association is a power for good among us.

One of the most valuable discussions which has taken place at Norwich was raised by the admirable paper of Mr. J. Colman, M.P., on local taxation. Mr. Colman is one of the newer members of Parliament to whom the Liberal party of the future may look for efficient help. His paper showed a serious and earnest study of one of the most difficult questions of legislation. If we cannot altogether agree with his conclusions, and think that there are important points in local taxation reform which Mr. Colman did not bring within his survey, we none the less appreciate the clearness of statement and view which his paper exhibited. The whole question will have to be dealt with soon; it is among the unredeemed pledges of Mr. Gladstone's Government, and there is a general belief that in the ordinary course of things it would come up next year for full consideration and review. As Mr. Dudley Baxter pointed out, local taxation is mixed up with local Government, and Mr. Colman very forcibly stated that the enlargement of urban areas, especially those of urban unions, is one of the essential conditions of any effectual dealing with the question. Mr. Colman appreciates the arguments against a national poor-rate, though he urged that the permanent poor—that is those who are not able-bodied—should be supported from the national exchequer. He also advocated the transfer of charges for pauper lunatics, education, and the police, in great part, at least, from localities to the nation. Now it seems to us that this whole tendency to supplant local Government by the general Government is a mistake. No doubt local bodies in such matters as health and the administration of justice, need looking after, but Mr. Colman forcibly illustrated the evil of central interference by the case of the Norwich Lunatic Asylum, which they had been compelled to enlarge and rebuild when the old one was proved to be sufficient for all purposes. The more natural course is that suggested by the report Mr. Goschen gave last year of the chaos of areas, authori-

ties, and rates, of which our local Government consists. We have, as Mr. Dudley Baxter said, set up a new authority, created a new constitution for every new need; and almost for every new Act which required machinery for its administration. The obvious course, therefore, in any reform is to begin with consolidation. A curious Whig jealousy of local governing bodies has caused a process of hashing to go on. We have chopped them up into little bits and got a swarm of them. Reform of the system should begin by reversing it, and rolling half-a-dozen separate bodies into one. Why should not town councils be the governing bodies in boroughs for all local purposes? Why should not the counties also have representative institutions somewhat similar in character? These bodies alone should levy rates and expend the money so levied. When this change has been accomplished, Mr. Colman's other recommendation might have some favourable consideration; not that of a local income-tax, since income cannot be localised, and a man who lives half the year in London and half in the country must either be taxed twice over, or no end of minute negotiations must go on between the local authorities as to the fair division of the spoil taken from him. The scheme of handing over certain local taxes, such as the house tax, and even the assessed taxes, has already been sanctioned in principle by Mr. Goschen's proposal to give up the house tax to local bodies in relief of local taxation. Some such scheme is probably the only way in which personal property can be brought under the burden of local charges.

We have dwelt mainly on this important discussion, because local government and taxation is one of the great rising questions of the time, and its treatment at the Congress illustrates very strongly the true value of this unofficial Parliament. Such debates prepare the way for legislation. We regret that Mr. Colman's hint as to the due division of rates between owner and occupier was not further developed. The point is one of great interest and importance; though it seems to be the policy of Captain Craigie's Local Taxation Committee to pass it over. In any Parliamentary discussion of this subject we shall see it take a very prominent place. The paper by Mr. Howard, M.P., raised another of the burning questions of the near future. Mr. Heron's emphatic testimony to the admirable working of the Irish Land Act indicates a line of argument which must tell with tremendous effect when such subjects as security for the tenant's capital and improvements come up for debate. Mr. Brassey's address in the Economy and Trade Section was an admirable and reassuring account of our industrial state and prospects; while the discussion which took place in the section over which Professor Hodgson so ably presided, must be felt to have contributed something to public enlightenment. Miss Carpenter's scheme for bringing under constant instruction the children of the very poor, is one of those which can perhaps be better carried out by philanthropic persons like herself than adopted universally. The natural objection to any system which connects feeding and clothing with school teaching is its tendency to pauperise. It may, however, be argued that ragged children must be clothed if they are to be thoroughly civilised, and that Miss Carpenter's proposal involves the contribution of the parent towards the keep of the children. The discussion of all these matters must result in considerable enlightenment of public opinion. This is, indeed, the function which the Social Science Association discharges. Even the brief accounts of its discussions which the cheap daily papers have given spread far and wide a knowledge of the problems which lie before us, and to see and understand the difficulty to be met is the most effective preparation for the legislation which is to deal with it.

AMERICAN RAILWAYS AND HOTELS.

(*From our own Correspondent.*)

The American railway system possesses some manifest advantages over the one pursued in England. At home an unwritten but stern maxim obtains with railway magnates that the public exists for them, which is like the old Stuart fiction that the nation existed for one man. In America the contrary rule obtains, and hence railway officials do not presume to make the travelling public wait upon their convenience or caprice. An incidental illustration of this was furnished by a remark made by a leading citizen of Boston, in reply to a statement that street cars would not be allowed to pass through such crowded thoroughfares in England as Tremont-street and Washington-street are in Boston. With a look of surprise, the gentleman said, "We have them just where they are most needed, and private necessity must bend to public convenience!" For the same reason these street cars run all night at intervals of about an hour, in New York, Boston, and other great centres of population. So on the railways, which are regarded as a part of the general system of locomotion. Everything is done to encourage and facilitate traffic. The absurd and vexatious rules and restrictions so familiar in England are unknown here, and when spoken of, excite surprise and ridicule. Tickets are not sold at a low and small aperture in the railway-station, opened only ten minutes before the time; and around which a crowd of persons have to wait and struggle as they best can. The ticket-offices are much larger than any in England, and tickets may be purchased at any time, and at offices in the towns, as well as at the principal hotels. When once issued, they are "good till used," and the journey may be broken and resumed at various points, almost at pleasure. All that needs to be done is to tell the conductor or guard of the train, when he comes round for the tickets, that you wish to stop at a certain place short of the ultimate journey, and he either takes a coupon or makes some hieroglyphics on the back of the ticket, which may then be used to-morrow, next week, next year, or at any time. The usual charge per mile is about three cents, which, at the present rate of exchange, is a fraction under one penny and a third sterling. Until lately, there was but one class. Now, however, on most of the great trunk lines "drawing-room cars" are to be found, the charge for which is about a cent per mile in addition. These carriages are luxuriously carpeted, and fitted up with lounging seats. They are far more comfortable than the English first-class, at about two-thirds of the cost. There are also sleeping-cars attached to the night trains, where it is possible to find repose after a little practice, and as soon as the noise and motion of the train become familiar. These cars are divided longitudinally by a passage, on each side of which are seven or eight compartments, handsomely stuffed with velvet plush, and each seating four, *vis-à-vis*. The seats draw out and form a couch, upon which a thick hair mattress is laid, with sheets and pillows and a warm rug. A false roof is then let down as a shelf, forming another berth above the lower one. Curtains are drawn, the lights are shaded, and the travellers are left until the morning. When they awake they find their boots blacked, and washing apparatus provided. Compared with a journey on an English line, as from London to Edinburgh or to Plymouth, this is an absolute luxury. It is to be hoped that the example set by the Midland Railway Company in England, in introducing Pullman's sleeping cars, will be generally followed on all the great trunk lines.

Another characteristic of the American lines might be introduced with advantage into England. The carriages are in every way more spacious and more comfortable. They are usually about fifty feet long, mounted on eight wheels, and are eight or nine feet high. A passage runs down the entire length, and the seats are ranged on each side. They can be made to face either way, the iron supports on which they rest turning on hinges. On each side of the carriage, and between every seat, there is a window, made to slide up and down with a spring, and furnished with sun-blinds made of narrow wooden laths, such as are found on all the house windows throughout the country. The seats are stuffed and covered with green or crimson velvet pile. The centre of the roof is twelve or fifteen inches higher than the sides, forming a kind of clerestory, in which are narrow swivel windows, and gratings for ventilation. The roof is usually stencilled in various colours and with considerable taste. In winter, the cars are warmed by means of steam pipes, and at night they are lit by means of elegant lamps suspended from the roof, but out of risk of contact with the passengers' heads. A platform connects one car with another, and thus it is possible to traverse the entire length of the train while it is in motion. This occasions much disturbance, for restless persons are continually passing in and out, violently slamming the doors behind them. The Swiss method is preferable; each car being locked at one end by the conductor. Smoking cars are provided, and the rule is rigidly enforced as to smoking being prohibited in other parts of the train. Were it not for the everlasting expectoration, the social arrangements for travelling would be perfect, but this universal spitting is disgusting and vile in the extreme. I had recently to wait an hour at a station, to connect with another train, and the day being wet I was doomed to occupy a room where seven men were seated in a line, all spitting two or three times a minute, and each endeavouring to spit the farthest. Hence one understands the need for the printed notices in public buildings, "Do not spit on the floor"; yet this filthy habit obtains, though the floor be marble or richly carpeted. While in the mood for criticism it may as well be said that a primitive simplicity obtains to a large extent in the construction of the lines (or "tracks," as they are called) and of the stations. Some of the largest companies, doing the greatest traffic, do not trouble to enclose their rails with fences, or if so, they are of the rudest and most elementary character. The stations, excepting the termini, are merely a few planks laid down, and a rough wooden shed. All persons have access, and they stroll on to the rails, and stand about between trains in free and easy fashion, being left to take care of themselves. This is peculiarly the case where, as often happens, even in large cities, there are level crossings, over crowded streets. Foot-passengers are simply desired, by means of a printed notice, to "look out for the cars," and as each engine is provided with a huge bell which is rung on the approach to a station or a crossing, only the deaf are likely to be unwarned. The engines are ponderous, and run on sixteen wheels, four of which are driving-wheels, the others, like those of the cars being smaller than in England. The routes taken are mostly by the valleys, thus avoiding great and costly engineering works. Occasionally some blasting is required, but as a rule, the track consists of rough sleepers laid upon the ground. Hence the average speed is less than in England, but then, punctuality is far better observed. Alterations are made only twice a-year, and the official guide is much more easy to be understood than any of the English time-tables.

The system of checking baggage in this country may be pronounced perfect. After having procured a ticket you proceed to the baggage-room at the depot, as railway-stations are here designated, and your luggage can be booked to any station within the limits covered by the ticket. No further trouble need then be taken, for the packages are sure to be cared for until duly claimed by the production of the brass check given for each, a corresponding check, bearing the number of the article and the name of the station being strapped to each. The company then becomes responsible. There are no hideous labels plastered all over the luggage, no ridiculous rules about the owners being obliged to see it placed in the train, no frantic rushings hither and thither at junctions, or at the ultimate stopping-place to claim the luggage out of an indiscriminate heap, no fees to porters, and no twopence for each article left at a cloak-room. The baggage is taken where directed, and left there till claimed, either personally or by the hotel porter, or by an agent of one of the carrying companies. This is a great advantage to a traveller who wishes to stay at several places *en route* as his ticket permits, for his heavy articles can be sent on wherever desired, and a light valise or bag can accompany himself, and even such small impedimenta can await him while he makes detours of a few hours here and there. After several thousands of miles of travel in the United States, and in contrast with years of travel in England, I can add my emphatic testimony to that of many others whom I have met, in favour of the baggage system in vogue here.

It is impossible, also, not to be struck with the absence of fees and of touters. The public buildings are open to inspection, merely on signing a book. Always excepting New York, which is not a typical American city, there is an absence of loafers and idlers, such as are to be found in every English district, especially at show places, ready to pocket a few pence for no particular service. Here, people have enough to do. All who will work can find it. The streams of immigration are readily absorbed, and the cry for more labour increases. A skilled mechanic, or a practical farmer, who is not afraid of work and who is willing to rough it for a year or two, is sure to succeed and to win a competence, particularly if having several sons and daughters. In the case of the farmer, a little capital would help him sooner to purchase a farm of rich virgin soil in the West, at a few shillings an acre, and to procure the necessary stock. But as labourers, ten thousand of your rural starvelings could readily find employment here, and they would be able to subsist in a manner undreamed of by their class in England. Even the rapid glimpses which I have been able to take of the West, as far as Illinois, convince me of the marvellously prolific nature of the soil. At Chicago, the great emporium for Western produce, oats are

now selling at what is equivalent to 9½d. per bushel; wheat-flour at 5s. 6d.; and Indian corn, of which enormous quantities are consumed, both green and ripe, at 6½d. per bushel. Indeed, every English visitor has to experience new sensations in the way of food, so profuse and varied are the fruits and vegetables presented to his taste. When I was in Boston last week, large ripe peaches were being sold at 11d. a dozen, and other fruits in proportion. They are always to be found on the breakfast and dinner tables of the hotels, with tomatos, a dozen kinds of bread, and fish and flesh in perplexing variety. Some persons complain of the cost of hotel living. These would complain wherever they happen to be. Of course, on the regular tourist track, whether in England, Scotland, on the Continent, or in America, prices are sure to be higher than on the by-ways. Then, if the traveller visits hotels corresponding to the Westminster Palace, or the Charing Cross or the Albemarle-street hotels, he must expect to pay a high figure. There are houses in New York where he would be charged, *à la carte*, some twelve or fifteen dollars a-day; but again it must be said that New York is not typical. In Boston, Albany, Utica, Buffalo, Detroit, Chicago, and many other places which I have visited, there has been first-class accommodation for an equivalent of 12s. 6d.; and somewhat less of style, though as much of comfort and of cookery, for 9s. This is inclusive of everything; the farce of "attendance charged in the bill" being unknown, the one price of three dollars fifty cents, or of two dollars fifty cents per diem, being made strictly to comprise everything. Nor do the waiters expect any fees. They receive their regular wages of the hotel-keepers, and there is an end of the matter so far as the guests are concerned. Before the war, the prices of all commodities were much lower, and there is a general opinion that the old state of things will soon recur. Certainly the productive powers of this wonderful country are practically inexhaustible, and there are not nearly so many mere consumers and distributors in proportion to the actual producers, as there are in England. Another collateral advantage of the hotel system in the United States is that guests are left entirely free in the matter of wine and beer. The proprietors charge a fair price for board and lodging, instead of seeking to cover a loss or add to meagre profit on these articles by a compulsory use of liquors for which full rates are exacted. The extortionate charges of British landlords for private rooms, wax candles, and other "extras," are here unknown. Ladies, even if alone, can frequent any respectable hotel, sure of finding courteous treatment. A drawing-room is provided for their use, and it is customary for meals to be taken in the public dining-room at stated hours. The bedrooms also are usually spacious, lofty, carpeted all over, and furnished with a table suitable for writing, and with lounging chairs and couches. In all the better class of hotels there are telegraph-stations, a letter-box, a railway-ticket office, a barber's shop, gentlemen's outfitter, and other appliances; so that the traveller's requirements can be readily supplied.

INTERNATIONAL ARBITRATION.—MR. RICHARD, M.P., AT THE HAGUE.

Mr. Henry Richard, M.P., as the representative of the English Peace Society, is now on a visit to the continent, endeavouring to induce the members of foreign legislatures to follow his recent example in bringing the question of international arbitration before the parliaments and courts of Europe. He left London about a week ago, and, after a brief visit to Belgium, where M. Couvreur intends to bring the subject before the Chamber, proceeded to the Hague. The Dutch newspapers contain detailed accounts of the reception there given to Mr. Richard, which must have been very gratifying to him. He was first invited to a public meeting in the Freemasons' Hall, a room tastefully decorated for the occasion, which was filled with a respectable assembly, among whom were Heer Van Eck (member of the Dutch Parliament) and Heer J. M. Jolles (ex-Minister of Justice), members of Parliament; Heer Bredius, Heer Jokbloet, and Heer Deynoot, member of the Dutch Legislature; Heer Bachiene, Councillor of State; the Baron von der Heims, and His Excellency the United States Ambassador. At the upper end of the hall, above the tribune, was hung a portrait of Mr. Richard, encircled with a laurel wreath, with the motto "Peace on Earth" and the date of the late motion in the English House of Commons—"July 8, 1873." The British and Dutch flags were mingled round the hall, and a choir of singers commenced the evening's proceedings by singing "God Save the Queen," followed by the Dutch National Anthem. Herr van Eck then took the chair, and in his address welcomed Mr. Richard to Holland, conveying the warm congratulations of the meeting on the success of his motion and thanking him for his long services in the cause of peace and humanity. Mr. Richard then spoke for about half-an-hour on the importance of efforts to reduce the crushing armaments of Europe and to introduce into international relations a clearer recognition of fixed and definite principles of international law, which might thus tend to prevent the very origin of at least some classes of conflicts. Herr Bachiene then proposed for the acceptance of the meeting a series of resolutions, which were carried with great enthusiasm. They were as follows:—1. "That the thanks of this meeting be presented to Mr. Henry Richard, member of the British Parliament, for his presence and address, and that a presentation be offered him in grateful recognition of his services in the cause of universal peace and the general civilisation of mankind." 2. That this meeting earnestly hopes that the motion carried by Mr. Richard in the British House of Commons on July 8 last, may before long be followed by some action on the part of the British Government, and that such proposals from England may be favourably received by the Government of the Netherlands, and in other countries also." 3. "That this meeting desires that Mr. Richard's endeavours in the cause of peace and civilisation may be crowned with success, and that his present journey on the Continent may be productive of much good, and induce the representatives of the people in other nations to follow his example." Resolutions were also passed in reference to the exertions on behalf of peace and the codification of International Law being made by Mr. David Dudley Field and the Rev. James B. Miles, of the United States, M. Frederick Passy, of France, and M. Jacquemyns and M. Visschers, of Belgium. All the resolutions having been adopted, the chairman presented Mr. Richard with a beautifully illuminated diploma and album of the portraits of his Dutch friends. The next day Mr. Richard was entertained at a banquet given by his admirers, at the conclusion of which two members of the Dutch Legislature—Heer van Eck and Heer Bredius—pledged themselves to bring the question of arbitration before that body at the earliest suitable opportunity. Mr. David Dudley Field, of New York, and other gentlemen followed with addresses on International Concord. Mr. Richard has gone on to Berlin.

SOCIAL SCIENCE CONGRESS.

The seventeenth annual congress of the National Association for the Promotion of Social Science commenced on Wednesday, in St. Andrew's Hall, Norwich. The retiring president, Lord Napier and Ettrick, took the chair, and introduced his successor, Lord Houghton, whose rising was received with considerable applause. The noble President commenced his address, which was, to use his own words, a plain statement of the legislative measures of the past year, which affected the jurisprudence and the intellectual growth and material welfare of the British nation. His lordship first referred to the San Juan and Alabama arbitrations, and thought it was doubtful whether the general cause of international arbitration had gained by the proceedings of the Geneva tribunal. With regard to the High Court of Judicature Act, it remained to be seen whether the fusion of law and equity would result satisfactorily. The appointment of the railway tribunal was probably due to the proposed amalgamation of the London and North-Western and the Lancashire and Yorkshire Railways. The purchase of the railways by the State had been agitated with considerable fervour, and it was not likely that the question would be allowed to rest. His lordship pointed out the alleged advantages of the acquisition of the railways by the State, and the obstacles in the way of such a measure, and said this country had an unrivalled network of railway accommodation. With regard to sanitary reform, the loss of the measure introduced by Mr. Powell and Sir Charles Adderley was much to be regretted. The reports sent to the Home Office on the working of the Licensing Act all agreed that the general tranquillity was improved, but there was little or no evidence of a diminution of intoxication. There was no doubt that the advocacy of the Permissive Bill had given cohesion and prominence to the publicans' interest. A national love for strong drink was a characteristic of the nobler and more energetic populations of the world. The private execution of criminals had, as far as the statistics showed, brought about no diminution of crime. Speaking next on the Elementary Education Act, Lord Houghton said that the monopoly of the instruction in the hands of the Church of Rome did not prevent the Reformation, and that in our own time any systematic attempt to keep the future mind of England within hard dogmatic limits, either religious or speculative, would utterly fail in its object. With regard to the work of the Endowed Schools Commissioners, the want of a little more consideration for local interests and traditionary sentiments had blinded the public to the great good effected. After touching on other subjects, as university endowments, competitive examinations, co-operation in trade and in agriculture, socialism, communism, and property in land; Lord Houghton finished with a tribute to the memories of Sir John Bowring and Mr. Mill, and with an expression of esteem and friendship for Miss Martineau. A vote of thanks to his lordship was passed at the close of his address.

The proceedings of Thursday commenced with the address of Mr. G. W. Hastings, president of the council, in St. Andrew's Hall, on prison discipline. With regard to the question of industrial labour in prisons, Mr. Hastings declared himself strongly in favour of the system, except in special cases, and added that he should like to see attached to each prison, as was already the case in Wakefield, an industrial home, in which discharged prisoners could earn their own living until they could obtain more permanent employment.

In the Repression of Crime Section, Mr. O'Malley, Q.C., Recorder of Norwich, introduced the special questions which are to be put down for discussion. Having given a history of, and pronounced an eulogium on, the administration of the law in quarter sessions and petty sessions, Mr. O'Malley pronounced in favour of the appointment, with certain restrictions, of public prosecutors. He advocated the adoption of a system of emigration, which would enable persons on leaving prison to start life afresh, not in this country, but in a distant land, where their misdeeds would not be so well known to the community.

In the Department of Economy and Trade, presided over by Mr. T. Brassey, M.P., Mr. R. Hamilton read a paper on the question, "What should be the general relations of employers and employed, both trading and agricultural; and are industrial partnerships advisable? The paper and the general tone of the discussion which followed were strongly in favour of the establishment of industrial partnerships as the best means of adjusting the existing differences and difficulties between capital and labour.

In the Education Department, Miss Jex-Blake read a paper on the "Medical Education of Women." She argued that a considerable demand for the medical services of women exists, and that if they were to enter the profession they ought, for their own sakes, and for the good of the community, to do so on exactly equal terms with men. The paper elicited an interesting discussion.

On Friday Mr. Joseph Brown, Q.C., gave an animated address on Law Reform in St. Andrew's Hall. He had a fling, which his listeners heartily appreciated, at the "black-letter lawyers, the men of ponderous folios, musty rolls of parchment, and Norman-French jargon." He argued strongly in favour of the complete fusion of law and equity, and prophesied the day when all cases should be decided by "one proceeding in one court, at the price of one bill of costs." Speaking of the anomalies of legal process, he illustrated the fallacy of the two modes of taking evidence by a reference to the Tichborne case. The need of a public prosecutor was pointed out, especially in reference to those giant frauds in which hundreds of thousands of pounds are netted by knaves as the result of what are no better than cunningly contrived robberies. Private individuals cannot afford the labour and expense involved in these prosecutions. The British Bank prosecution cost 20,000*l.*, and its enormous difficulties fairly frightened the Home Office, who were only kept up to the mark by the energy and public spirit of Lord Westbury. It would seem as though the law pursued and punished the petty rogues, and let off the major delinquents, "like a cowardly policeman, who takes up the naughty boy, but lets alone the able-bodied villain." Mr. Brown had a great deal to say against the anomalies of the existing trial by jury, and hopes that posterity will be grateful to this age for giving them a Code Victoria. Lord Houghton, who moved a vote of thanks for the address, took occasion to dissent from many of its positions. He thought that trial by jury was ingrained in the English mind, and, with all its weaknesses, secured a larger and readier submission to law in this nation than exists in any other land; its abolition (to which Mr. Brown's argument logically pointed) would be followed by a large distrust of the administration of justice throughout the country.

Relative to the proceedings in the Victoria Hall, where the ladies were prominent and the subject was education, the *Daily News* correspondent says,—"Four ladies contributed papers—Mrs. William Grey, Miss Dorothea Beale (whose paper was read by Miss Sheriff, a sister of Mrs. Grey), Miss Hubbard and Miss Coates. I wish Mrs. Grey's valuable paper on Lectures and Classes for Women had been more clearly heard. Mrs. Grey advocates the system of mixed classes of young men and women, contending that the mingling of the sexes in this opportunity of intellectual association is likely to be productive of purity in their mutual relations, and to infuse a higher tone of respect and good feeling into their intercourse. This view, however, was combated by Miss Mary Carpenter. Dr. Augustus Jessop, the headmaster of the grammar-school once presided over by Dr. Parr, ventured to express his opinion that ladies required no higher education than that which the perusal of the newspapers could give them, which brought out a cutting and powerful reply from Miss Jex Blake. Though the ladies predominated in the Education Section, it was not the only one in which they took part as interested and attentive hearers. I did not see any ladies in the Health Section; but several were present in the Section of Economy and Trade. Mr. Colman's paper on the principles of local taxation was highly spoken of on all hands. Norwich may be congratulated on possessing so clear-headed an economist as its representative in Parliament."

In the evening there was a working men's meeting in St. Andrew's Hall, which was well filled. The chair was occupied by the Sheriff of Norwich, in the absence of the Mayor. The first speaker was Lord Houghton, who contended that Englishmen had risen to their present exalted position through the maintenance of order and liberty, principles which were intimately bound up with it, and

by which, indeed, social science had been developed. The Lord Bishop of the diocese followed in a brief speech, and was succeeded by Lord Napier and Ettrick, the topic of whose address was the essential importance of an immediate improvement being effected in the houses occupied by the working classes. The Hon. Dudley Field contrasted the positions and the characters of American and English working men. Both were free, both loved order, both desired peace, and both, if straitened at home, had ample fields to which to emigrate. The working men of England were, however, more thorough than those of America, but the latter had greater adaptedness. Referring to the Geneva arbitration, Mr. Field said he regarded the action of this country in submitting to the award, as conferring far more honour upon it than the most celebrated victory ever gained in its annals. Mr. G. W. Hastings, Mr. Thomas Brassey, M.P., Mr. Heron, M.P., Professor Hodgson, and Mr. Geo. Godwin were amongst the other speakers.

At Saturday's sitting of the Social Science Congress, Professor W. B. Hodgson, President of the Department of Education, delivered his address at the general meeting of members in St. Andrew's Hall. His main purpose was to indicate certain respects in which the course of recent and passing events seemed to be gradually bringing our schemes more and more into harmony with the high ideal of education and certain other respects in which for that end improvement was to be desired. On the whole, in spite of much that was discouraging, he viewed our progress hopefully.

In the Repression of Crime Section the question of prison industry, as the foundation of discipline and of the reformation of criminals, was introduced by Dr. F. J. Mouat, late Inspector-General of Prisons in Bengal. His view was that the only sound basis of prison discipline and the reformation of criminals was prison industry, rightly applied, properly and humanely directed, and as remunerative as possible in its character. Mr. Pierce, Secretary of the Board of State Charities in Massachusetts, said that in American prisons there was no such thing as simply punitive labour. In all the prisons where there was a sufficient number of prisoners, the labour was remunerative in its character. Mr. Rupert Kettle gave some interesting details of the working of the Staffordshire Prisoners' Aid Societies, the operation of which had had the effect of reducing the number of recommittals from twenty-nine per cent. to four per cent. Miss Carpenter said her own experience in foreign prisons had convinced her of the importance of industrial labours as a means of prison discipline. Mr. Barwick Baker, while agreeing generally as to the value of industrial employment, did not think it would be useful in the case of persons who had received short sentences, a practice which was now coming very much into use.

"Church Patronage, its Historical, Legal, and Social Aspects," and the "Marriage Laws," were the items of social science to which attention was directed in the Jurisprudence Section. In respect to the former, introduced by Dr. Waddilove, there was a general feeling that the sale of next presentations should be prohibited, and some speakers expressed their opinion that the people must have some voice in Church matters if the Church of England was to be maintained in her present position. Dr. Ace's paper on marriage advocated a general marriage law for the three kingdoms, admitting the peculiarities of each, but securing for all the certainty of a valid and indisputable marriage, for the legitimacy and peace of families, and for the maintenance of the rights and preservation of the property of the married pair. Dr. Waddilove thought the whole difficulty might be met as in France and Portugal, where marriages were contracted sacramentally by the parties going first to the mayoralty and contracting a civil marriage, which was binding in all respects, and then going to a place of worship, where the religious ceremony might be performed. Papers by Sir T. Fowell Buxton and Mr. N. H. Blake Humfrey, on the "Co-existence of school boards and voluntary schools," were prepared for the Education Department. To the Health Section were relegated the questions of "A constant water supply," "The systematisation of the reports of medical officers of health with a view of making them comparable with one another," and "The defilement of air by volatile vapours."

At one o'clock, a lunch, consisting of Australian meats, was served in St. Andrew's Hall to a considerable company of ladies and gentlemen, presided over by the Sheriff of Norwich. Among those who partook of the collation were Lord Houghton, Lord Napier and Ettrick, the presidents of sections, &c. The quality of the meats appeared to be very generally approved. At two o'clock Lord Houghton delivered the prizes to the competitors at the Cambridge local examination. This was succeeded by a conference on the higher education of women, Sir Willoughby Jones presiding.

A Libellous Epitaph.—The *Guardian* states that an extraordinary case is coming before the Wells Consistory Court. The notice has already been drawn by one of the proctors at Wells. Proceedings have been taken against a widow by her brother-in-law for the following epitaph, just erected at Dulverton, over her late husband:—

To the memory of, &c.
Neglected by his doctor,
Treated cruel by his nurse,
His brother robbed his widow,
Which makes it all the worse.

ELECTION INTELLIGENCE.

Hull.—Mr. E. J. Reed, C.B., late Constructor of the Admiralty, has consented to stand in the Liberal interest in opposition to Colonel Pease. In his address he says he should not like to pledge himself to vote either against an Opposition Government or to vote for Mr. Gladstone's Government on all occasions, but he should be perfectly prepared to give a general support to his Administration, which he should be very sorry to see thrown over for any but very good reasons. With regard to the questions that had to be considered at the present time, he thought the knottiest was that which referred to the 25th clause. In his opinion, that clause was working in a way it was never intended it should work, by giving an unexpected power to the Church. It was putting in the power of the State to do that which it was an understood thing in the country could not be done, viz.: that the aid of the State in any form should not be used for the support of sectarian views. There was no doubt about the fact that under the 25th clause money raised by the authority of the State was largely applied to sectarian education, and in this respect the Nonconformists of the country had a very serious practical grievance. The Nonconformist party did not wish children to remain as heathens, but they wished to give them those accepted elements of knowledge, about which nobody quarrelled, and to leave all other things to be dealt with by the action of the country. With regard to a State Church, he might say that although he had not that firm objection some people had, still he did not advocate it in civilised societies. In communities like ours he objected to a State Church, because it introduced into religion, which should be a source of peace and good feeling amongst the people, an element of rivalry and jealousy, and therefore operated against the very spirit of religion. Then, again, there were things in our State Church that were truly shameful. He believed that our Established Church, instead of being the type of the most progressive things in the community, presented the worst anomalies of life. Indeed, the aspect of our State Church was a reproach to our civilisation, which was all the more aggravated by the question being a religious one. Mr. Reed is opposed to the income-tax and to legislation against drunkenness. On Monday he addressed some 3,000 persons in Hengler's Cirque, and a resolution in his favour was unanimously carried. Lieut.-Colonel Longley has arrived at Hull, and it is understood that he will appear before the electors as a Liberal and Permissive Bill candidate.

Taunton.—The election for this borough occasions much excitement. On Friday the Solicitor-General (Mr. James) gave another address, which was enthusiastically received. On Monday also he addressed a meeting, and expressed his confidence of re-election unless corrupt practices were used. A vote approving of the learned gentleman's Parliamentary candidature and pledging the meeting to his return, was unanimously passed. Individual promises of support were given by many voters after the meeting, and upon his departure the learned gentleman was most enthusiastically cheered. The writ has not yet been received, but it is believed that the nomination will take place on Saturday and the polling on Monday. Amongst those who have been at Taunton to assist Sir A. Slade are Mr. C. Bentinck, M.P., Colonel Hood, and Mr. Gorst, the Carlton Club agent. In reference to his having spoken approvingly of Mr. James's candidature at the meeting of the Somerset Congregational Association, the Rev. J. G. Rogers, of Clapham, says in the *Daily News*:—

> Having a very sincere admiration of Mr. James's brilliant abilities, high political character, and manly independence, and especially remembering with gratitude his eloquent and scathing exposure of Ultramontane intrigues in the debate on the Galway election, I should have no hesitation in giving his candidature something more than a mere approval, as I ventured to say in the few remarks which, as I happened to be present for another purpose at the meeting of the Somerset Association, I was asked to make on the political position of Nonconformists. I felt it necessary to add, however, that Mr. James, having accepted office, could not be regarded as an independent member; that he appealed to the constituency not simply for a verdict on his own behalf, but also in favour of the Ministry in which he has consented to serve; and that, had matters stood as they did three months ago, it would have been impossible for me to support the Solicitor-General, however reluctant I might be to withhold my vote from Mr. James, and so indirectly to help the very undesirable Tory rival by whom his seat is contested. But as Mr. Bright is now in the Cabinet, and as Mr. James has received his well-earned promotion, despite his vote against the 25th Clause, I urged that Nonconformists should exercise a generous trust and give him their support, but with the distinct understanding that it was not intended as expressing approval of the retrograde and anti-Liberal policy of the Education Act, but in faith that a wiser and more consistent course would be adopted by the Ministry in future. I would not have troubled you with this explanation but that I feel it important that the position of those Nonconformists who have been represented as "impracticables" should not be misunderstood. That we are not so is shown by the readiness with which we have responded to any overture, or even whisper of an overture, of reconciliation from the friends with whom we have fought so long, and from whom we could not part without extreme regret. At the same time it is necessary that it should be thoroughly understood that we are contending for a great national object—for nothing less than the emancipation of our public elementary schools from sectarian, or rather priestly, control, and that we cannot sacrifice that even for the sake of party unity. "Discontented Liberals" though we be, we have no desire to "punish our leaders," but we will not follow them when they stray from the paths of Liberalism. I only hope, in common with multitudes of others, that Mr. Bright's accession to office may be followed by such a change of policy on the part of the Government as will convert the present attitude of anxious though hopeful suspense into one of hearty and enthusiastic confidence.

Bath.—A manifesto, signed by seventy-five Bath teetotallers, has been issued, condemning Mr. Thompson's candidature, on the ground that it is opposed by the large majority of that body, and calculated to do harm to the temperance cause. Mr. Thompson addressed a meeting on Miss Ashworth's lawn on Saturday. Mr. Hayter and Mr. Forsyth have each held meetings, and been cordially received. If Mr. Thompson should go to the poll, Mr. Hayter's chance of success will be small.

Birmingham.—The chairman of the Liberal Association has received a communication from Mr. Bright, in which he states he has informed the Speaker that he has accepted the office of Chancellor of the Duchy of Lancaster, and that it is probable the announcement of the new election will be made in a few days. Yesterday the right hon. gentleman issued his address. Mr. Bright says that the office which he has accepted is not a heavy departmental one, or he could not have ventured upon it. He will, however, be enabled to take part in the deliberations of the Cabinet, and to render services to principles which he had often expounded, more important, he believed, than any he could render in the House of Commons unconnected with the Government. Mr. Bright adds that in office he holds the principles which he had constantly professed since he was elected for Birmingham sixteen years ago. He assures the electors that when he finds himself unable to advance those principles and to serve them honestly as a Minister he shall abandon a position demanding sacrifices which he cannot make.

Maldon.—It is expected that Mr. G. M. W. Sandford will be brought out as a Conservative candidate for Maldon on the retirement of Mr. Bentall.

Boston.—Mr. Malcolm and Mr. Collins, the sitting members for Boston, will again be brought forward by the Conservatives. It is understood that Mr. Staniland and Mr. Parry, ex-members for the borough, and Mr. Ingram, the son of a former member, will offer themselves as candidates in the Liberal interest.

East Cumberland.—The Liberal party of East Cumberland will now bring forward, in conjunction with Mr. Howard, the sitting member, Mr. George Moore, of White Hall, near Wigton. Mr. Hodgson will again come forward as the champion of the Conservatives, who will also attempt to win for their party the second seat with Sir Richard Musgrave, Bart., of Eden Hall, near Penrith.

Southampton.—It is said that Mr. Moffat, a former candidate, as well as Sir F. Perkins, will come forward in the Liberal interest. Mr. Russell Gurney will again come forward, and another Conservative.

Anglesey Boroughs.—Mr. Morgan Loyd, Q.C., the Liberal candidate for the Anglesey boroughs, addressed a meeting of the electors at Holyhead on Saturday evening, which was presided over by the Rev. W. Loyd, Independent minister. A resolution in favour of Mr. Morgan Loyd was carried with enthusiasm.

Isle of Wight.—The Hon. Evelyn Ashley is the Liberal candidate for thls county. He says he would not vote, under present circumstances, for the disestablishment of the English Church.

Lymington.—Mr. Cornwallis West, of Ruthin Castle, Denbigh, the Radical candidate for this borough, says he will support measures having for their object perfect ruling equality.

Barnstaple.—Mr. J. Macmillan, of the firm of Birch and Co., civil engineers, comes forward as a Liberal, and says that as to the disestablishment of the English Church, he did not think that the question would immediately arise, but when it did arise he should oppose it unless the Church became aggressive in its tendency, or bore heavily upon other denominations.

PRISON DISCIPLINE.

COUNTY AND BOROUGH GAOLS.

The letter on Profitable Prison Labour which lately appeared in the *Nonconformist*, by Mr. William Tallack, secretary of the Howard Association, 5, Bishopsgate Without, E.C., London, has elicited amongst other letters an approving communication from Mr. John A. Bremner, an active and experienced visiting justice of the Manchester City Gaol. Mr. Bremner having been requested by the council of the Social Science Association to prepare a paper for the Norwich Congress on the subject of Prison Discipline, Mr. Tallack has addressed to him a further letter, pointing out various *desiderata* in the management of our county and borough gaols. The following portion includes the chief points:—

1. Cumulative Sentences.—First of all, more cumulative sentences for inveterate misdemeanours are required. Whilst prisoners are committed dozens, scores, and even hundreds of times in succession to the same gaol for sentences of a week, a week, a week, or a month, a month, a month—how in the world can these be either deterred, or reformed, or taught any useful trade? In such cases they have been known to exclaim, "Oh, I can do that sentence standing on my head,"

You (Mr. Bremner) and the other magistrates of Manchester, and also the Liverpool bench, have taken an exemplary step by your recent memorial to the Home Secretary on this question of cumulative sentences. It mst, however, be borne in mind that the Home Office needs no further urging as to the cumulation of sentences of penal servitude. The latter, in cases of larceny or felony, cumulate too heavily and too fast, especially as compared with the shameful leniency still generally shown in sentences for shocking offences of cruelty to women, children, and dumb animals.

2. The Prison Act of 1865.—The penal labour clauses of the Prison Act of 1865 are too "hard and fast." They should be rendered more elastic; and more option as to the application of prison labour should be given to the governors and visiting justices. Governors have repeatedly said to me, "That Act of 1865 ties us up too closely and greatly restricts our endeavours to save the ratepayers' pockets by enforcing profitable hard labour from vicious and lazy criminals." There are many kinds of work more useful and far more profitable than the treadwheel or crank, and which can be rendered equally deterrent by means of task-work. The governor of an eastern counties' gaol informed me lately that, in his prison, he had long been wanting the services of a shoemaker. At length one of this craft was committed. But the Prison Act prevented his being put to shoemaking until after three months' imprisonment. The governor remarked: "If we could at once have put him to shoemaking I would engage to make the work 'penal' enough to him, by working him twelve hours a day for the benefit of the prison and the county. That man should have gone out of gaol feeling that he acted like an idiot in placing himself in a position to do so much involuntary good work gratuitously, and in payment for the expenses of his own punishment."

3. Untried Prisoners.—The treatment of untried prisoners requires some modification, though not to the extent recently demanded in some quarters, inasmuch as bail can be obtained in a large proportion of the cases where ordinary imprisonment before conviction would be specially felt as a hardship. But some improvements are certainly needed; as, for example, more facilities for procuring other furniture than ordinary cell-fittings, also books and newspapers. More time for exercise and greater facilities for unobjectionable communication with friends; also exemption from various restrictions as to gas, warmth, occupation, &c., which are quite proper for offenders when found guilty.

4. Uncertainty of Discharge.—The governor of a large city gaol informs me that a considerable proportion of the recommittals occur in consequence of prisoners being met at the prison gate on discharge by old associates and false "friends," who, in many instances, lead them immediately into crime again. Now, if the time of discharge could be rendered uncertain (within a margin of a few days or so) this evil would be obviated in great degree. And further, this uncertainty of discharge might be made the accompaniment of a most important aid to prison discipline by adopting the principle already applied in convict establishments of allowing a margin of time to be worked off the sentences by the prisoner's industry and good behaviour as registered by "marks." Such a plan, if permitted in county and borough gaols, would be fraught with good in several important directions.

5. Aid to Discharged Prisoners.—It is desirable that the excellent example furnished by the governor of Wakefield Gaol and the visiting magistrates (amongst whom Lord Houghton may especially be mentioned) should be followed at many other gaols. At Wakefield a temporary industrial home for discharged male and female prisoners has for several years been maintained in immediate connection with the prison. By thus promoting the self-help of offenders, both before and after discharge, a means of assistance is encouraged which is superior in its advantages to merely eleemosynary contributions. But, at any rate, every gaol might imitate the good examples of Coldbath Fields (London) and Gloucester prisons, by permitting prisoners to earn and accumulate a small fund available on discharge, by extra or special work during the time of their imprisonment.

6. Separation in Court.—It is of importance that prisoners when arraigned for trial, or awaiting examination, should be kept entirely separate, and even out of sight of one another. Even an hour or two of mutual observation may suffice for future ruinous recognitions on the part of reprobate criminals. Captain Colville, of Bodmin Gaol, has recently procured this absolute separation at the Cornwall Assizes, and also in the gaol omnibus. The last-named form of separation has long been practised elsewhere.

7. Voluntary Visitation.—Whilst it is very satisfactory that in our county and borough gaols the principle of separating prisoners from evil companionship is generally carried out (in favourable contrast to the demoralising congregation and non-classification at the convict establishments), there is urgent need for increased facilities for the regular visitation of prisoners by judicious and humane persons from outside. I would be one of the last to undervalue the labours of many excellent gaol chaplains; but how is it possible for one, or even two, chaplains to attend in an effectual degree, to the moral wants of 300, 600, 900, or 1,200 prisoners? Why should not the authorities systematically invite, under the magisterial control, the unpaid voluntary assistance of good men and women in imparting instruction, sympathy, and counsel to the prisoners? This is done, with excellent results, in some of the American, Dutch, and other prisons. It has been permitted to a very limited extent in England; but so far as it has been tried, there has not been any undesirable effects, as from proselytism, but only good has ensued. In Norfolk and Norwich, of all places, the advantages of voluntary prison visitation, as associated with the honoured names of Sir Fowell Buxton, Sarah Martin, of Yarmouth, Elizabeth Fry, Joseph John Gurney, and others, ought to be well appreciated and earnestly advocated on the ground of valuable experience.

NEVER SCANDALISE.—If you happen to fall into company where the talk runs into party-scandal, folly, or vice of any kind, you had better pass for morose or unsocial among people whose good opinion is not worth having, than shock your own conscience by joining in conversation which you must disapprove of.

Literature.

*THE UNKNOWN REGION.**

The wonderful achievements of Captain Hall's American expedition, and the equally wonderful preservation of the crew after the captain's death, have naturally done something to stir up public interest once more in Arctic exploration. To read of these much-tried brave men and women, separated from their companions, wandering for days and weeks over interminable ice-floes, "bating no jot of heart or "hope," is like listening to some of the tales of early English and Dutch adventure in that terrible region of snow and ice, when as yet the first outlets had been but opened up. Mr. Clements Markham does not require any special instance of that kind to point his eloquence; but he has told the story with rare grace and power, along with many earlier and sadder episodes. He has himself done something in Arctic adventure, and has the double claim of experimental knowledge and literary tact to urge in commendation of this volume, if it needed any.

To show that there are objects in view in Arctic exploration beyond the mere gratification of curiosity and the passion for daring adventure—which has from time immemorial possessed English seamen and some besides seamen—we will reverse the common order of quotation-making, and begin near the end of Mr. Markham's book, where he eloquently urges the claims of Arctic exploration to Government support, which he does with no little ability alike in the interests of commerce, science, and humanity. Mr. Markham, after full consideration of all that can be said in favour of the Spitzbergen route and the Behring's Strait route, declares the one to be hopeless and the other nearly so; yet he finds himself reinvigorated when he turns to the course by Baffin's Bay and Smith Sound. He writes:—

"Since the days of Barents (1596), expedition after expedition has vainly attempted to make discoveries by the Spitzbergen route. The Polar pack, constantly drifting south, has hitherto barred all progress in that direction. . . . It may be considered," he adds, "that nothing of importance can be achieved by the Spitzbergen route in a sailing-vessel, though a steamer might force her way through the packed ice. But there is every reason to expect that a well-commanded expedition will be able to proceed to a considerable distance up Kennedy Channel and Robeson Strait, and so attain a position whence most important discoveries could be achieved."

This was, of course, the route adopted by Hall's expedition, which made its way to lat. 82 deg. 16 min. N. up Robeson Strait; it reported very favourably of the climate and the supply of food-imparting information which goes to justify this deliverance of Mr. Markham's—

"There are good reasons for the conclusion that the land, either on the one side or the other of Robeson Strait—(Greenland and Grinnell's Land)—or on both, extends far towards the North Pole. The current flowing down the east coast of Greenland has been observed by Dr. Forchhammer to be composed not of Polar water, but of Atlantic water. . . . The more complete and extensive exploration of the unknown area by Smith Sound must be achieved by a Government expedition, because thorough preparation and equipment are essential, and because, in the case of large bodies of men passing through an Arctic winter, naval discipline and naval *esprit de corps* are absolutely necessary. . . . Involving dangers and hardships to individuals such as it is the pride of our naval men to laugh at and overcome, it is yet absolutely free from a chance of any such catastrophe as overtook Sir John Franklin and his gallant crews. By stationing a vessel at the entrance of Smith Sound all such risk for the advance party will be avoided. There is great abundance of excellent animal food up Smith Sound, and the climate is exceptionally healthy."

Our readers will probably be surprised to hear that Captain Hall's winter quarters at "Thank God" Harbour, 81 deg. 38 min., N., the climate was milder than it was further south, and that animal life abounded, including musk oxen. Such reports as this move away the big clouds that had seemed to gather round Polar exploration, and to awaken hope that, after all, the "unknown regions" of the North Pole may yet be explored and satisfactorily mapped out. The navigation of Baffin's Bay, the currents once well observed, has been made comparatively easy:—

"The drift of vast masses of ice to the southward invariably causes the existence of a wide open sheet of navigable water in the upper end of Baffin's Bay, and for some distance within Lancaster and Smith's Sound during the summer and early autumn, which is known as the 'North Water.' But there is a formidable mass of ice between this 'North Water' and Davis' Strait, averaging from 120 to 200 miles in width, and blocking up the centre of Baffin's Bay, which interrupts the approach to the North-West, and is known as the 'middle pack.' . . . The ice of Baffin's Bay is far lighter than that of the Spitzbergen seas. On an average the floes in Baffin's Bay are hardly a fourth part of the thickness of those round Spitsbergen. The latter are not unfrequently in single sheets of solid transparent ice for twenty to thirty, or even approaching forty feet in thickness. In Baffin's Bay the average thickness of the floes is only five or six feet, pieces of eight or ten feet thick being of rare occurrence. . . . The Larkins of Leith, and the Elizabeth of Aberdeen, made the attempt to pass the barrier in 1807, and succeeded, finding so plentiful a fishery in the 'North Water' of Baffin's Bay, that from that day to this very few years have passed without whalers forcing the barrier of the middle pack."

This difficulty once surmounted, careful and swift navigation carries to Smith's Sound, when it would seem that, judging from the report of the Hall expedition, every day brings milder climate and more hospitable country:—

"In June (we are told) the plain surrounding 'Thank God' Bay was free from snow; a creeping herbage covered the ground, on which numerous herds of musk oxen found pasture; and rabbits and lemmings abounded. The wild flowers were brilliant, and large flocks of birds came northward in the summer. Traces of Esquimaux were found—a proof that they have wandered far into the unknown area. A current of a knot an hour flows down Robeson Strait (so named by Captain Hall after the Secretary of the American Admiralty) from the north, and carries the ice through Smith's Sound, and out into Baffin's Bay."

Mr. Markham is therefore surely justified in writing thus, if England is not to lose the harvest of all the seed which was sown, with pain, by the earlier navigators:—

"A Government expedition, with properly organised hunting parties, will be able to obtain considerable supplies of fresh meat, and thus add to the prospect of maintaining the men in health and vigour. Under such circumstances there is no healthier region than that of the Arctic regions. These considerations are sufficient to show that the highly important scientific results of Arctic exploration can be secured without undue risk, and with a reasonable assurance that no disaster involving loss of life or health is to be apprehended. . . . The story of Arctic exploration is a cheering and invigorating story. Each succeeding enterprise has added more and more to the stores of human knowledge; and in the present day, when the true methods of exploring are well-known, and men of science have clearly enumerated the important problems that will be solved, and the numerous valuable results that will be derived from the labours of an Arctic expedition, the reasons for despatching one have acquired tenfold force."

Mr. Markham is particularly clear and graphic in his introductory or general chapter, or, as he styles it, "Approaches to the Unknown Area":—

"The undiscovered region is bounded on the European side by the 80th parallel of latitude, except where Scoresby, Parry, and a few others have slightly broken into its circumference; but on the Asiatic side it extends fully to 75 deg. and 74 deg., and westward of Behring's Strait our knowledge is bounded by the 72nd degree. Thus, in some directions, it is more than 1,500 miles across, and it covers an area of upwards of 1,500,000 square miles. The parallel of 70 deg. skirts the northern shores of the Continents of Europe, Asia, and America; and between 70 deg. and 80 deg. there is an intervening belt separating the known from the unknown which, in different directions, has been more or less explored by the intrepid seamen and travellers of various nations. . . . . Unlike the ocean-girt region of the Southern Pole, the Northern Polar region is surrounded, at a distance about 1,200 miles from its centre, by the three great continents of our planet, while the enormous glacier-bearing mass of Greenland stretches away towards the Pole for an unknown distance. There are three approaches by sea to this land-girt end of the earth: through the wide ocean between Norway and Greenland, through Davis' Strait, and through Behring's Strait—one wide portal and two narrow gates."

Mr. Markham's plan is then to describe and to discuss the claims of the various expeditions, in order, as they followed the one route or the other: first, the voyagers by Spitzbergen—Barents, Hudson, the Dutch, the Russians, the Italians; then the explorers by Baffin's Bay and Smith's Sound—Davis, Baffin, Ross, Kane, Hayes, and Hall. It is astonishing to observe in this account, how exploration, when it has otherwise fallen into abeyance, has been aided by commerce—the whalers always pushing a stage or two forward, and making most accurate observations, which, as Mr. Markham well remarks, it is a great pity there were not more pains taken to register. To the introduction of jute, which gave a new impulse to Dundee industry, and by consequence to the Dundee whale fishing, making whale oil once more necessary, Arctic exploration owes not a little. Mr. Markham writes with fine appreciation of the noble daring and self-denial which have been exhibited from first to last in the endeavour to unravel the mystery of the "unknown "region"; and these qualities seem to rise highest when he has to chronicle the defeats and failures of brave spirits through lack of proper vessels and equipments. And in midst of such commiseration it is sometimes odd on turning the page to come on such remarks as this:—

"*A good nip merely causes a little pleasurable excitement.* The weird beauty of the scenery, the wonderful effects of refraction round the horizon, the brightness of ice and sea and sky, the cutting of docks and blasting and charging of floes, all combine to render the Melville Bay detention a most enjoyable and exhilarating one. Here may be seen those stupendous icebergs

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* *The Threshold of the Unknown Region.* By CLEMENTS R. MARKHAM, C.B., F.R.S., Secretary of the Royal Geographical Society, and formerly of H.M. Arctic ship Assistance. (Sampson Low, Marston, and Co.)

which are among the most sublime of Nature's works, with their brilliant emerald and sapphire tints. Here the majestic movements of irresistible floes may be watched, and that still grander sight when a nip causes the formation of a long ridge of ice hummocks, and huge rocks are reared one upon the other amidst a loud grinding moan. The passage of Melville Bay may be a time of anxiety, but he must be dead to all sense of the beautiful in nature who does not derive an equal amount of pleasure from scenes of such unsurpassed grandeur and interest. Skill and judgment in watching the ice and selecting leads are required in this navigation, but an early arrival in Davis Strait ensures the certainty of reaching the 'North Water' during the navigable season."

There can be no doubt that there is something in the plea put forward by Mr. Markham that Arctic adventure is the very best discipline for the Navy; and, when he reminds us of Nelson's Arctic voyage, the historic reference must carry weight with it. We wish we had more space to devote to this book. It is the product of a cultivated mind, of a thorough geographer, an enthusiastic but experienced explorer; and on this ground, as well as on account of its excellent literary style, we have no hesitation in warmly recommending it to the attention of our readers.

*MISS YONGE'S NEW STORY.**

Miss Yonge may exhaust the admiration, even the patience of her readers, but with the "Pillars of the House" before us it is open to doubt whether it is possible for her to exhaust her own powers of production. Here are four closely-printed volumes, together equal, we should say, to nearly three novels of the ordinary three-volume size, and at the close of the whole our wonder is not that the authoress should have gone on so long, but should ever have stopped. With the exception of the fact that the eldest brother, the chief "pillar of "the house," to the narrative of whose fortunes the book is devoted has fallen, there is really no reason why the story should have come to a close in the fourth more than in the first volume; and it certainly was not necessary that it should end for so insufficient a cause. For, after all, though there is much which we are taught to regard as very heroic in his conduct, he is in no true sense the hero of the story, whose action might be indefinitely prolonged notwithstanding his death. The Underwoods, be it said, of whom he was the eldest, were a family of thirteen, the children of an unfortunate curate, who, like a great many other good men, both in novels and in real life, had a very small share of the good things the Church has to give. He died in early life, and was speedily followed by his heart-broken wife. The charge of the orphans thus devolved upon the eldest son and daughter, who were the "pillars of the "house," in the record of whose struggles against difficulties within and adversities without Miss Yonge has employed these volumes. It is not necessary to point out what boundless material she had prepared to her hand; and those who are at all familiar with her former writings will understand with what zest she would undertake the task of working it up into a tale. Many writers would very soon be wearied of the trivialities necessarily connected with the care of such a household, the petty difficulties of providing its ways and means, and the more serious, but hardly more interesting, cares arising out of the different tastes and tendencies and sometimes conflicting tempers of its several members. But Miss Yonge seems to find a special pleasure even in the smallest details, and enters into them with a minuteness which to her readers is painful, but which to her appears to be the height of enjoyment. Of course they are a good High-Church family, and have thus a peculiar claim to her regard. The father was a zealous and devoted High-Churchman of a strongly pronounced type, and the best of his children follow in his footsteps. Felix, the eldest son, shows his nobility by resolving to be a tradesman, but with his business as a bookseller in a country town is combined the editorship of a journal of the true-blue Tory type, whose aristocratic principles are evidently intended to counteract to some extent the vulgarity of trade. Another son is a Ritualistic devotee, trained in one of the clergy-homes of the school in London, and heart and soul devoted to the advancement of High-Church interests. Another, on whose portrait our authoress has bestowed special pains, is unable to prepare for holy orders, but he is a High-Church musician, and is almost as fully impregnated with the spirit of the party as his clerical brother. Of the other members of the family, all who are worthy of admiration are of the same religious type, observe fasts and festivals, talk the dialect, and share the views of the school, and have a righteous horror of Dissent, which extends even to one of the youngest and most wayward, who gives a strong proof (about the only one he does give, however) of the orthodoxy of his views by the indignation which he shows against a poor Dissenter who had ventured on open-air preaching in his brother's parish.

In a family so properly trained that, when a property out of which they had been wrongfully kept comes into their hands, the eldest brother only uses the opportunity which is thus given him to make restitution to the Church, Miss Yonge could not but be interested, and she does her best to interest us also. But the lack of unity in the story necessarily interferes very much with its effect. It is all but impossible for the reader to get so distinct an impression of each character among so many as to retain an interest in the individual. He is hurried to and fro from one to another, sometimes he is startled by the unexpected apparition of one of the family who has been so long absent from the scene as to be altogether forgotten, and not unfrequently he is likely to confuse himself with the vain attempt to keep the chain of events in his memory. Then there are not only the Underwoods, but those with whom they become connected, and some of whom become in their turn centres of other groups, in all of whom we are expected to feel some interest. Thus there is one young lady, with whom two of the brothers fall in love, but who jilts both of them and marries another individual, of whom we know nothing, but we have him falling in a duel, and the widow coming back into the Underwood circle to be married again, and create fresh complications. When this occurs, not in one or two, but in several cases, the most careful reader sometimes gets bewildered, and we are not quite sure that the authoress is always able to find her own way in the perplexing labyrinth she has fashioned. That she is able to fill volumes with such records is not surprising. It is an achievement quite within the reach of anyone who has a power of minute observation and a facile pen, and who does not consider the humblest trifles of daily life as unworthy of being chronicled. As Miss Yonge was able to add some new links to her "Daisy Chain," we do not see why she should not add a supplement to the present work quite equal to the original. Several of the thirteen are left unmarried, and of these that are married some have children, whose biographies ought to be written. A remarkable and exceptional child, who is brought back by Fernan Travis from America, may probably require a story all to himself, and if the man is as unlike other men as the child is unlike other children, it ought to be entertaining.

We suppose there are people who like this kind of book, or it would not be produced; but it is not likely they will be found except in High-Church circles, and even there, we should think, it could only be useful as furnishing a mild kind of penance. Mr. Beecher once snggested that stupid architects might be punished by being required to repeat the Assembly's Catechism, and it occurs to us that offenders against ritual law—say those who dated their letters after the fashion of ordinary mortals, and not according to the period of the Church's year—might be required to write out or to stand an examination in a portion of the "Pillars of the House." Such a penance would answer two purposes. It would certainly be sufficiently trying to anyone of a lively spirit, and yet at the same time it would inculcate the soundest Church principles, as Ritualists esteem soundness. For while the party may be horrified at the idea that so delightful a book could be regarded by anyone as fitted to be made an instrument of discipline, and probably will consider the very suggestion as a sign of worldliness if not of absolute profanity, they will certainly be unanimous in approval of its teaching. Miss Yonge, according to one of their journals, is not like Miss Sewell, with whom she is compared, but "shows intelligent appreciation of all the phases "through which the Church of England has "been passing since they both began to write," which means that her views have been developing as Ritualism has become more pronounced and extreme. "She keeps fairly abreast of the "advancing front." Let us say, in all justice to her, that underneath all her devotion to Anglican ideas and practices, there is a vein both of piety and strong common-sense, and that she does not shrink from indicating some of the weaknesses and dangers of the party. Still the book is written mainly to exhibit and recommend the High-Church ideal of the religious life, and with certain classes it may have a measure of success. We cannot believe, however, that it is likely to prove a very potent or successful instrument, nor do we feel ourselves called upon to examine minutely its Church teachings. We can afford a smile at the representations of Dissent, wondering at the same time what ideas of religious liberty can be held by a writer who exhibits, and with evident approbation, her favourite character exercising coercion over a grown-up sister to prevent her from going to a Dissenting meeting. Perhaps the artistic defects of the book will afford the best correctives to its theological errors. Miss Yonge writes with great ease and fluency, and her views on many points are extremely sensible and judicious. She has a considerable insight into certain phases of character; but a tale designed to recommend theological and ecclesiastical principles should have other merits than these. It should be bright, lively, and attractive, and this the story before us certainly is not. We could find many single features in it to commend, but looking at it as a whole, the multitude of characters with which the canvas is covered makes it puzzling, and destroys its unity. Its prolixity becomes wearisome; and there is a tone of sadness about it which makes its influence depressing.

* *Pillars of the House.* Four Vols. By Miss Yonge. (London: Macmillan and Co.)

MAGAZINES FOR OCTOBER.

Blackwood, as if to falsify presages of the season, is remarkably brilliant this month. "The Parisians" shows wonderfully vivid realisation of recent French history, and weaves into it a thread of exquisite story, touched with delicacy, and a little of artifice, as we should expect from the late author. "A Railway "Junction" is one of those "surprises" in which "Ebony" used to delight. We begin to read what looks like a mere sketch of travel, and soon slide into a most delicious love story. Captain Cannon and Nelly are admirably done. We have tasted some of the sweets and bitters of delay at Ladybank, and can the better appreciate the peculiarity of the main situation. "Edgar Wayne's Escape" is good; but it is properly a much shorter story laboured out for *copy;* and we do not like the author's cynical "asides"—probably forced in to fill up. Better, perhaps, had she (?) employed the time in verifying her quotations; for we venture to assert that "*Goleotto fu il libro e chi lo scrisse,*" is not to be found in any *good* edition of Dante. M. Thiers is a little too severely dealt with in "Republic and "Monarchy in France," and of the inevitable "Vienna "in Exhibition Time," all we can say is, it is smartly written; but the "Narrative of Prince Charlie's Es- "cape; by one of his Companions," is so simple, sincere, quaint, and circumstantial, amid its oddities and incorrectnesses of expression, that it moves us in a way that we are even surprised at. We knew most of the details before, but that fight between the French and English vessels just after Culloden, is an addition to our knowledge. "The Sayings and Doings of the "Recess" is exceptionally bitter, even for *Blackwood.* If Mr. Gladstone is as sensitive as he is usually supposed to be, he must feel it, and something more. Here and there, too, it hits the truth, and this will make it the more effective:—

"Lower and lower he sinks in public estimation with every month that passes over him. His incapacity for governing having become a proverb, and the time-serving character of his acts coming more and more into full view, his policy unsuccessful, his popularity gone, it is difficult to conceive a more melancholy spectacle than he presents. *To some men it is a misfortune to be taken on trust, and to be credited with all sorts of abilities and fine qualities on their own promises and professions.*"

Fraser has an able article on "Irish Orangeism" which will attract attention. The errors of the past, chiefly in the direction of cleaving to the Establishment and holding at a distance the Nonconformists, are clearly pointed out; and the possibilities of the future, which are held to lie in abandoning the Conservative attitude and uniting with the Liberals, are indicated, though we incline to lay some weight on the editor's rider, and to say that so long as the English Liberals hobnob with Irish Ultramontanes, there is cause for caution in new party alliances. Certainly Orangeism all along erred by pursuing a policy that tended to preserve Protestant separation in Ireland in devotion to Church-interests. And Orangeism will have to pay, we fear, for its earlier affinities, and in the gathering complexities of political parties will find it more and more difficult to shake itself free from the party of the Church that claims it. This writer says well: "The "laws of a country will not be the more moral, the "more in accordance with Divine precept—whilst they "will certainly be less in favour of popular liberty— "from the fact of the clergy of any Church assisting "in their formation." "Gravelotte Revisited" has some strong and some tender touches; "The Indian "Civil Service" conveys a great deal of information. In "Lombard-street," Professor Bonamy Price gives a smart and well-directed criticism of Mr. Bagehot's book, which certainly, in aiming to include too much in the definition of money, sometimes confuses instead of clearing up; and Professor Price is especially piquant where, near the close, he quotes Mr. Bagehot against himself. The other contents are a little heavy, and we must say we are not greatly taken by fiction of "The "Dragon's-Head" order, clever though it may be.

The *CornHill* has two very noticeable contributions—

"The French Press," second period, and another of those quaint realistic present-day renderings—"Jack "and the Beanstalk." We cannot say we think this is quite so good as some of the former ones; but Hans and Lina are admirably done—drawn with a grace and clearness which belong almost to Miss Thackeray alone of living writers. As to the French press, this second article merely brings us down to the accession of Louis XVI.; but certainly the "Press" had before this made a history. The restraints put upon it, and the manner in which the State, or rather the Government, or the official mind, sought to direct and control it, led it to indulge in personality and inuendo—a characteristic which still marks it; and very odd it is to hear how for a long time the *Mercure* had the power to draw from others a sort of regular tax for the privilege of being its contemporaries. And then bribing and purchasing puffs was almost a recognised part of the business, and thereon hang many good anecdotes here recited. As thus of La Roque, editor of the *Mercure*:—

"On another occasion an actress called with a diamond-backed watch, which La Roque much admired, and which she promised to send him when she returned home. She did so, and La Roque wrote in the next *Mercure*, 'Mdlle. Normeilles is an actress full of promise: it is a pity that her memory should be so defective.' Of course, the lady returned to ask the meaning of this strange sentence, and to protest against it as a breach of contract. 'Pardon me,' replied La Roque, 'you sent me the watch, but you forgot the chain'—a piece of editorial effrontery now, of course, wholly out of fashion."

"Robert Southey" is an excellent specimen of fair and discriminating biographical sketching, and does justice to a fine character, if no world-poet. "Sunset on Mont-"Blanc" is fair, but scarcely supplies the place of the excellent scientific papers—astronomical especially which the *Cornhill* has recently given us. "Zelda's "Fortune" promises sensation; and "Young Brown" shows more and more of gathering plot; the young barmaid—the hidden countess—may by-and-by emerge, to the confusion of the pompous (pretender) duke and his heirs male.

The stories in *St. Paul's* are disappointing. The "Owl's Nest" is good in parts, but wants compactness, and the "Memoirs of a Cynic" are cold and without even warmth of style. "Mr. Carrington" draws near a close, but we half feel, in spite of the versatility and vivacity and skill in imitation verses, that the author has been half amusing himself, after all. "An American "House of Correction" is full of interest, though "correction" seems almost a misnomer; and "Palmis-"try" is even more curious than that in the last number on the same subject. "Mr. Tennyson as a Botanist" is hurried and inadequate. Why, we can give offhand at least three apter illustrations than some of those cited by the writer. Thus:—

"And as they sat
Beneath a world-old yew-tree, darkening half
The cloisters, *on a gustful April morn*
That puffed the swaying branches into smoke
Above them"—

which certainly catches finely a remarkably natural appearance—showing that Mr. Tennyson's dislike to the yew did not prevent close observation. And Mr. Tennyson has returned on the idea with remarkable felicity in the recently-added xxxix. section of "In "Memoriam"—

"Old warder of these buried bones,
And answering now my random stroke
With *fruitful cloud and living smoke.*"

Again—

"As he lay
At random looking over the brown earth
Thro' that green glooming twilight of the grove,
It seemed to Pelleas that the fern without
Burnt as a living fire of emeralds,
So that his eyes were dazzled looking at it"—

which is equally delicate and true to nature. Once more—

"As shines
A field of charlock in the sudden sun
Between two showers, a cloth of palest gold.

which is perhaps one of the happiest of all the Laureate's inimitable poetisings of common appearences. We have before expressed our wonder that the editor of *St. Paul's* did not retrench certain *personal* references in the writings of "An Irreconcilable.' The magazine will certainly gain nothing by letting them pass. The "Daughters of Eve, and the Poet of "Paradise Lost," is a queer mixture. Some points in defence of Milton are very clever; and the "rapid im-"plications" of his writing are made much of. But this will astonish most people:—

"If a man really manages to get out of the Bible any doctrine about woman except that she is man's inferior; man's tempter; man's subordinated helper; under especial curse for the fault of Eve; and under a special ban—ceremonial ban, too—*then I say he is either dishonest or wanting in mental fibre.*"

Well, it does after this seem odd to read that last passage of Proverbs on the virtuous woman:—"The "heart of her husband doth safely trust her. . . . "*Her* husband is known in the gates. . . . Her "children arise up and call her blessed; her husband "also and *he praiseth her.*" We have always hitherto thought that the influence of the Jewish mother was proverbial; but that may have arisen from "want of "mental fibre," which, however, we have shared with many *generations.* But when Solomon gives this counsel:—"My son, forsake not the *law of thy mother,*" it would seem as if the *inferior* position had in his age issued in noble fruits—such as we of "mental fibre" might envy! Then perhaps Deborah, the Jewish ruler, is a myth, and Huldah, the prophetess something more; but still there remains the fact of a Jewish literature that has elevated women to such noble pre-eminence, and that too is a fact for our "Irreconci-"lable." And perhaps there were no "rapid implica-"tions" in Paul's writing, when, in his epistles, he specially commends his women *first.* "Ah," we presume, our essayist would say, "that was his unwomanising of "them—with him they are not women, but saints." Well, even Paul's objections to marriage are based on a common ground that implies equality—though the "implication" may be "rapid." He uses the exact same phrase both with reference to men and women when he says that both tend to neglect the spiritual the one to *please* the other. But perhaps we show our simplicity and "want of mental fibre" in dealing thus with what may be, after all, a kind of joke.

Good Words, if it were not weighted with the slow slangy "Prescotts," would be really good. Mr. J. Stevenson gives some sensible hints about dwelling-houses; but we are surprised that he has not more to say in favour of the "flat system." Mr. Forsyth, Q.C. (candidate for Bath) gives a most readable picture of the dreary life in Portland Prison; and Mr. Andrew Wilson discourses clearly and pleasantly of "Cuttle-"fishes,"—these parodoxes of nature. Mr. Hare is as good as ever in his "Pictures of Italian Life;" and Mr. John Service will certainly bring down on his own head and that of the magazine, the maledictions of the Ritualists; for he proves with remarkable clearness that Christianity wholly abnegates ritual—that its only ritual is charity—"to aid the widow and fatherless"; and his paper is powerful and eloquent. The "Fables "for Old and Young" have some fancy and teach high lessons; and Dr. George Smith's concluding paper on "Sir Henry Durand" is admirable. The poetry is above the average.

The *Sunday Magazine* begins a new volume with great promise. "Sukie's Boy" is so quietly real, yon are astonished at the interest you feel in it. Canon Tristram's paper in this number is very valuable, dealing with the earlier historical illustrations of Scripture; "The Riverside Visitor," whom we are glad to meet again, blends graphic realism, humour, and pathos, in the "Gutter Merchants," and Mr. Gill's "Notes from "the South Pacific," promise to be curious and interesting. The mourning customs of the islanders are certainly odd enough. This is one of them:—

"The ideas of mourning in the South Pacific are curious. A widow will lay aside her bonnet and wear the hat of her late husband; sometimes a widower will go about in a loose gown of his departed wife, worn over his own proper dress. Instead of a shawl, a mother will place on her back a pair of trousers belonging to a little boy just laid in his grave. A more rational sort of mourning is adopted by the more intelligent.

"A death in a family is the signal for a change of names amongst the near relatives of the deceased. The greatest ingenuity is exercised in devising new appellations. Sometimes these names are most offensive to all good taste. Usually, however, they are unobjectionable. Sadaraka, the native minister of this village, has suffered from weakness of sight. His grandson is consequently named 'Dim-sight.' A chief has adopted the name of 'Press-me,' because his dying grandchild repeatedly said, 'Press me,' in hope of obtaining ease from pain."

The illustrations are really admirable, and if the promise of the volume is realised, it will be surpassing good every way.

The most remarkable thing in the *Victoria* is Miss Faithfull's own article on "Women as Watchmakers," in which we have a deal of information about that industry. Watches made their appearance in Europe about the close of the fifteenth century; but in Europe the old system of having the different parts of a watch made at different places by different persons obtained up to a late date. In America, however, a clock factory was started in 1800, though a watch factory was not thought of till 1850. Now there are several of gigantic proportions in the States, to the interior economy of which Miss Faithfull introduces us. The disparity between the pay of men and women, however, is noticeable: men average 3.45 dollars a day, women 1.50 dollars a day. Hereupon Miss Faithfull makes the following reflection:—

"A long as the working woman looks forward to a life irrelevant to her business, and in compatible with it, her trade is a 'make shift,' and her work is necessarily of inforior quality to that of the man, who, regarding it as his life work, throws his whole heart and soul into it. That is just the difference in workers, whether men or women, and until our female artisans more generally fulfil this condition, their wages must remain at the present low level, and the individual will suffer with the mass."

In the *Argosy*, "The Master of Greylands" advances towards the *dénouement*, and we now fancy we can see the end. It has been carefully sustained and wrought out. Miss Anne Beale is very good in her paper on "Gipsying," which means making acquaintance with the Romany. What she says befel the "good doctor," within the last twenty-five years or so, not far from where the Crystal Palace now stands, shows what advances have been made in certain ways. "Niva, the Witch," is written in Miss Kavanagh's airiest style. "A Doctor's Waiting-room" is good, and "A "Tale of Other Shores" just a little overdone. This is really a bright and varied number of the *Argosy*, which does not pretend to be anything but a light magazine.

Miscellaneous.

The Wigan Railway Accident.—The adjourned inquest on the body of Mr. John Thomas Foster, who died on the 4th of August from the effects of injuries received in the late accident at Wigan, was concluded at Oxford yesterday before the coroner Mr. Brunner. Captain Tyler was present. The jury found that the deceased died from injuries received in a railway accident near Wigan, which had not been satisfactorily accounted for, and added that they were of opinion that the London and North-Western Railway Company are not justified in running trains at so high a rate of speed through stations and over facing points, and more especially in the case of trains of such magnitude.

The Irish Priesthood and Home Rule.—A meeting was held on Thursday at Tuam, at which about 250 of the Catholic clergy were present, including the archbishop, Dr. McHale, who presided. A number of resolutions in favour of Home Rule were adopted. The town of Loughrea was illuminated on Friday evening to celebrate the arrival at the residence of the Roman Catholic bishop of three prominent Home Rulers, Mr. Henry, M.P., Mr. Butt, M.P., and Sir John Gray, M.P. The Dublin Home Rule conference is to commence on the 28th inst. More than 2,000 copies of the requisition have been issued. Sir Patrick O'Brien's name is attached to it. There was a great Home Rule and amnesty demonstration at Dundalk on Sunday. The resolutions were of the usual character.

The Transatlantic Balloon Voyage.—The London agent of the *Daily Graphic* states that at 5.30, on Monday evening, he received the following cable despatch from New York:—"New. York, Oct. 6.—Our balloon started at 9.19 this morning, with Donaldson, Ford, and Lunt, going east.—D. G. Croly." The agent adds that, as he understands it, the balloon mentioned is not a new one, but the one constructed for Professor Wise by the proprietors of the *Daily Graphic*, which has been repaired after its explosion on September 16. Mr. Donaldson, mentioned in the above despatch, is the balloonist who was to accompany Professor Wise according to the original arrangements; Mr. Ford is a correspondent and artist in the employment of the *Daily Graphic;* and Mr. Lunt is an English sailor, whose services are to be called into request in the event of the voyagers being compelled to abandon the balloon and take to their lifeboat.

Stocking the Thames.—Some very interesting piscicultural experiments in connection with the Thames fishery were commenced at Sunbury on Saturday last, when some thousands of young salmon and trout, hatched from ova collected from various parts of the world, were turned into the river under the superintendence of Mr. Frank Buckland and Mr. Stephen Ponder. The fish comprised young salmon from the Tyne, salmon presented by the Prussian Government, Great Lake trout from Neuchâtel, trout from Norway presented by Mr. Bennett, of Christiana, common trout from Lord Portsmouth, and char from Mr. Parnaby, of Keswick. These were all hatched in Mr. Buckland's museum at South Kensington, and in Mr. Ponder's troughs at Hampton, whence they were transferred to Sunbury. They were all in very fine healthy condition. The ponds, which lie close and parallel to Sunbury Lock, are supplied by water from the Thames.

Dr. Livingstone.—Surgeon E. J. Milligan, of the steamship Africa, writes from Sierra Leone on the 12th ult., to the editor of the *Irish Times*, stating that on the 17th August, when returning from Loanda homeward, the vessel steamed up the River Congo, and when at Banana one of the passengers, Monsieur Cressy, received a letter from a friend stationed 800 miles up the river. It contained the intelligence that, about 200 miles farther in the interior, a white man, accompanied by a number of native attendants, was proceeding in the direction of the West Coast. His supplies becoming short, he was prevented by one of the tribes from proceeding farther, and was detained as a prisoner until some should be secured. From the descriptions of this person given by the native traders to M. Cressy's friend, and also from the fact that no other white man is known to be in that region, it was generally inferred that it was Dr. Livingstone. His brother Charles, who heard the intelligence at Old Calabar, believes that the man referred to was the explorer.

Sir Edwin Landseer, the eminent animal painter, died on Wednesday in his 70th year. He began to exhibit when little more than fourteen years of age, and his earliest productions attracted attention, and gave great promise of future excellence. Among the best known of his numerous pictures are the following, all of which have been exhibited at the Royal Academy:—"A Highland Breakfast," "The Drover's Departure," "The Dog and the Shadow," "A Fireside Party," "There's no Place like Home," "The Twa Dogs," "The Old Shepherd's Chief Mourner," "A Jack in Office," "Tethered Rams," "Sancho Panza and Dapple," "The Angler's Guard," "Suspense," "Comical Dogs," "Young Roebuck and Rough Hounds," and "The Eagle's Nest." All of the above mentioned, as well as his famous compositions of "War" and "Peace," are in the Sheepshanks collection at South Kensington. Equally celebrated are "Bolton Abbey in the Olden Time," "Titania," "Laying down the Law," and "The Late Duke of Wellington, accompanied

by his Daughter-in-Law, visiting the Field of Waterloo." In 1858 he exhibited "Deer Stalking," the first of his large drawings in chalk which have since become so popular; in 1859, his picture of "Doubtful Crumbs," and "A Kind Star;" in 1860, his "Flood in the Highlands;" and in 1861, "The Shrew Tamed," with three large drawings in chalk; and, more recently, "Windsor Park," "Squirrels Cracking Nuts," and "Man Proposes, but God Disposes," a scene in the Arctic regions. The majority of his compositions have become popular as engravings. His grand bronze figure of the "Stag at Bay" was in the R. A. Exhibition of 1866, and the four lions in bronze for the base of the Nelson column, Trafalgar-square, for which he received the commission from the Government in 1859, were placed on the pedestals and uncovered January 31, 1867. His death was announced to the Queen by telegraph on Wednesday last. Her Majesty, who had always entertained a high personal regard for Sir Edwin, in addition to her appreciation of his great talents as an artist (having known him for thirty-five years), was constant in her inquiries after his health during his long illness. The news of his death deeply grieved the Queen, who deplores his loss greatly.

Gleanings.

The tea-kettle is the only singer which never gets a cold.

Johnny, who is just beginning to learn geography, says the poles live partly at one end of the globe and partly at the other.

Somebody has furnished the *Graphic's* balloon with a breech-loading rifle, probably to assist the balloonist in shooting stars.

The concluding words of a Mormon obituary notice at Utah are very pathetic: "He leaves thirteen widows and fifty-four children to mourn his loss."

People are not soured by misfortune so much as by the reception they meet with in it. When we do not want assistance, everyone is ready to obtrude it on us as if it were advice.

Johannes Schelkughwankilati and Miss Przbylowicz were married at Leavenworth the other day, and the town-clerk who made out the licence has had cramps ever since.—*American Paper.*

Susan B. Anthony, remarks the Boston *Traveller*, "wants the name of the Pullman cars altered either to Pull-man-and-woman or Pull-irrespective-of-sex cars.

The Woman's Rights movement has reached the aborigines in America. An Indian family appeared in Saginaw, Mich., recently, the husband carrying the papoose and the squaw carrying nothing. It was the first instance of the kind on record.

An eccentric old fellow, who lives alongside of a graveyard, was asked if it was not an unpleasant location. "No," said he, "I never jined places in my life with a set of neighbours that minded their own business so stiddy as they do."

Sir Edwin Landseer, says the *Field*, could paint anything, and "If you please, sir, did you order a lion?" was the inquiry of his matter-of-fact servant when they had sent a dead one from the Zoological Gardens, and the man was in some doubt as to whether he should "take it in."

Not long ago, in the New York Court of Appeals, a certain lawyer of Celtic extraction, while arguing with earnestness his case, stated a point, and then proceeded, "And if the court plaze, if I am wrong in this, I have another point that is equally conclusive."

The following is an epitaph in a Wiltshire churchyard:—

Beneath this stoane lyes our deare childe, who's gone from *We*,
For evermore unto eternity;
Where, as do hope, that we shall go to *He*,
But *Him* can ne'er come back again to *We*.

Dress Reform.—In Des Moines, Iowa, a woman's dress reform has been organised, with the following platform: "Moderately short walking dresses for the street, looser and wider corsets, warmly clothed extremities, the discarding of superfluous finery in church costume, and skirts suspended from the shoulder."

Evil Communications Corrupt Good Manners.—Two intimate friends each had a talking raven: the one had learned a few words of prayer; the other had acquired the habit of repeating an oath. The owner of the swearing bird, finding that his friend's raven could so nicely say his prayers, sent his own to his friend's house to learn to do so. But, unhappily, the praying raven learnt to swear, while the swearing bird did not learn to pray.—Avoid bad company.—*Seebohm's Memoirs.*

Blending of Head and Heart.—The following is rather old, but it will bear telling again. The way John Stuart Mill proposed to the young lady who eventually became his wife is strange, but true. "I wish I had your head, Mr. Mill," said the lady, on an occasion when that gentleman had solved for her a knotty point. "And I wish I had your heart," replied Mr. Mill. "Well," said the lady, "since your head and my heart agree so well, I am willing that we should go into partnership." And so it was.

Table Conversation.—A great deal of character is imparted and received at the table. Parents, too, often forget this; and, therefore, instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, sociable, and cheering. Do not bring disagreeable things to the table in your conversation any more than in dishes. For this reason, too, the more good company you have at your table, the better for your children. Every conversation with your company at your table is an educator of the family.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WARD.—October 4, the wife of Rev. R. J. Ward, St. Helen's, of a son.

MARRIAGES.

TRACY—STAMP.—September 24, at the Congregational Church, Solihull, by Mr. Hy. Rudge, minister, the Rev. Wm. Tracy, Cheadle Hulme, Manchester, to Harriet Rebecca, daughter of Mr. Edward Stamp, Solihull.

BRAY—BILBROUGH.—September 24, at East-parade Chapel, Leeds, by the Rev. A. H. Byles, George, second son of the late Mr. John Bray, to Eliza Ann, eldest daughter of Mr. Wm. Bilbrough, all of Leeds.

SOUTHGATE—MARSHALL.—September 25, at the Congregational Church, Clapham, by the Rev. J. Guinness Rogers, B.A., Arthur Douglass, second son of John Southgate, Esq., of Streatham-hill, to Cordelia Clara, third daughter of J. Garner Marshall, Esq., of Clapham Park.

GADSBY—KNIGHT.—Sept. 30, in Shaw-street Chapel, Liverpool, by Mr. Covell, of Croydon, Alfred, younger son of Mr. John Gadsby, of Lancaster House, Finchley New-road, South Hampstead, Author of "Wanderings in the East," to Martha, elder daughter of Mr. Knight, of Brook Vale, Waterloo, near Liverpool.

STANDERWICK—HAWKINS.—Oct. 2, at the Congregational Church, Southernhay, Exeter, by the Rev. David Hewitt, Robert Standerwick, Esq., of Mount Howe, Topsham, to Sarah Varwell, second daughter of the late Edward Hawkins, St. Thomas, Exeter, Merchant.

BELCHER—REYNOLDS.—October 2, at Therfield, Herts, Charles Edward, only son of Richard Boswell Belcher, of Blockley, Worcestershire, to Ellen, youngest daughter of Joseph Reynolds, of Therfield.

DEATHS.

WHEELER—Sept. 21, very suddenly, at his residence, Stroud, Gloucestershire, the Rev. William Wheeler, for thirty years minister of the Independent Chapel, Bedford-street, Stroud, aged 71 years.

SIMPSON.—Sept. 25, at Brighton, J. Simpson, Esq., son of the Rev. R. Simpson, D.D., formerly tutor of the Hoxton Academy, aged 75.

MURRY.—September 27, at Globe House, Tottenham, James Wallis, infant son of James Freeman and Mary Elizabeth Murry, aged seven months and two days; and on the 4th of October, after a lengthened illness, deeply regretted by a large circle of friends, James Freeman Murry, aged 40, for twenty-three years in the office of Messrs. Schuster and Co., Cannon-street.

HILLYARD.—Oct. 1, at 39, Rutland-street, Leicester, the Rev. James Hillyard, aged 59 years.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 1, 1873.

ISSUE DEPARTMENT.

Notes issued	£36,136,880	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,136,880
		Silver Bullion	—
	£36,136,880		£36,136,880

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,398,185
Rest	3,849,478		
Public Deposits	6,922,208	Other Securities	24,540,012
Other Deposits	22,118,192	Notes	9,458,740
Seven Day and other Bills	449,500	Gold & Silver Coin	495,441
	£47,892,378		£47,892,378

Oct. 2, 1873. S. O. Gray, Deputy Chief Cashier.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London."

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 8, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Kinahan's LL Whisky.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

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Markets.

CORN EXCHANGE, Mark Lane, Monday, Oct. 6.

The supplies of English wheat are moderate, but liberal from abroad. The condition of the English wheat not being so good as last week, a decline of 1s. to 2s. per qr. was taken; and we had a slow sale for foreign at last week's prices. Flour was 6d. per barrel and 1s. per sack lower. Barley is 1s. per qr. and maize 6d. per qr. lower. We have moderate arrivals of oats, and a fair demand for them, at last week's prices. Arrivals of cargoes are few, and wheat and maize sell at last week's rates.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red	—	to —
Ditto new	—	54
White	—	—
„ new	—	52
Foreign red	57	61
„ white	62	64
Barley—		
English malting	34	39
Grinding	30	32
Distilling	35	41
Foreign	36	40
Malt—		
Pale	66	74
Chevalier	—	—
Brown	55	60
Beans—		
Ticks	34	38
Harrow	35	40
Pigeon	42	50
Egyptian	37	39
Peas—		
Grey	34	to 38
Maple	37	43
White	37	42
Boilers	37	42
Foreign	37	41
Rye—	42	44
Oats—		
English feed	22	30
„ potato	—	—
Scotch feed	—	—
„ potato	—	—
Irish Black	21	23
„ White	20	27
Foreign feed	21	25
Flour—		
Town made	50	57
Best country households	45	47
Norfolk & Suffolk	39	44

METROPOLITAN CATTLE MARKET, Monday, Oct. 6.—The total imports of foreign stock into London last week amounted to 12,769 head. In the corresponding week in 1872 we received 22,768; in 1871, 17,580; in 1870, 14,465; in 1869, 10,491; and in 1868, 7,914 head. The cattle trade to-day is rather quieter, but for prime stock the market is steady. English beasts have come to hand in fair supply, but as regards quality the show has been somewhat indifferent. Prime breeds have been in request at full prices, the best making 6s. 2d. to 6s. 4d. per 8lbs., otherwise the demand has been inactive. From Lincolnshire there have been about 50, from Leicestershire and Northamptonshire about 1,700, about 200 from Hereford, and about 500 from other parts of England, together with about 150 Welsh Runts and about 100 Irish: The number of foreign stock has been tolerably good, Tonning alone contributing about 2,000 head. There have also been about 40 Spanish and 140 Dutch. The trade has been quiet at late rates, the Tonning stock selling at 5s. 6d. to 6s. per 8lbs. English sheep have been rather short, and with a fair demand have realised full prices, the best Downs and half-breds making 6s. 8d. to 6s. 10d. per 8lbs. Foreign stock has changed hands quietly at about late rates. Calves have been in short supply and slow request, on former terms. The pig trade has been quiet, at late prices.

METROPOLITAN MEAT MARKET, Monday, Oct. 6.—Under the influence of cooler weather and limited supplies, the market to-day assumed a stronger aspect, and for the better qualities of meat an improved inquiry existed. Annexed are the quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	to 3	6	Inferior Mutton	3	4	to 4	4
Middling do.	4	0	4	6	Middling do.	4	6	5	4
Prime large do.	4	10	5	4	Prime do.	5	4	6	0
Prime small do.	5	4	5	10	Large pork	4	0	4	4
Veal	4	8	5	4	Small do.	5	0	5	4

PROVISIONS, Monday, Oct. 6.—The arrivals last week from Ireland were 1,368 firkins butter, and 3,130 bales bacon; and from foreign ports 24,366 packages butter, 1,944 bales bacon. The butter market continues very slow, the extreme mildness of the weather causing dealers to purchase sparingly. Normandy and Jersey offered at 2s. to 4s. reduction from late prices; best Dutch meets the readiest sale at 126s. to 140s. The bacon market ruled very quiet, and at the close of the week prices declined about 6s. per cwt., best Waterford orders charged 82s. on board for sizeable meat.

HOPS, Borough, Monday, Oct. 6.—The transactions of the past week have been of a purely retail character, merchants declining to purchase for stocks. Our market, in consequence, rules extremely quiet, and here and there parcels, when pressed for sale, are sold for less money. The majority of growers are, however, very firm, and have tied up their growths for higher value. Yearlings sell in small quantities, and well maintain their price. Continental markets are quiet. Mid and East Kent, 6*l.*, 7*l.*, 9*l.*; Weald of Kent, 5*l.* 10*s.*, 6*l.* 10*s.*, 7*l.* 7*s.*; Sussex, 5*l.* 5*s.*, 6*l.*, 6*l.* 15*s.*; Country Farnham, 6*l.*, 6*l.* 10*s.*, 8*l.*; Farnham, 7*l.*, 8*l.* 10*s.*

COVENT GARDEN, Thursday, Oct. 3.—The market is very quiet, without any alteration in prices worth quoting.

POTATOES.—Borough and Spitalfields, Monday, Oct. 6.—The supplies were rather short, and there was no improvement in the condition of the potatoes. Purchases were consequently made with caution, and really sound descriptions commanded high prices. The imports of foreign potatoes into London last week, though somewhat larger, were again of little importance. Regents, 60s. to 90s. per ten; Shaws, 60s. to 80s. per ton; Kidneys, 90s. to 110s. per ton; Flukes and Victorias, 100s. to 130s. per ton.

SEED, Monday, Oct. 6.—There were a few samples of red cloverseed offering from our near counties, some of which were of fine quality; prices demanded higher than the buyers would give. Old foreign red has been sold for export, at rather more money, and all descriptions of white were fully as dear. Finest trefoil has met a better sale, at rather higher prices. New white mustardseed was purchased slowly at rather less money. Old samples of brown were scarcely asked for, buyers expecting new parcels soon to come forward. Canaryseed was fully as dear, with a good demand. Hempseed brought quite as much money. Winter tares were in good supply, and all but the best could be bought lower.

WOOL, Monday, Oct. 6.—For English wool the inquiry has been only to a moderate extent, but prices have ruled firm, notably as regards choice qualities. At the public sales of colonial wool there is a good attendance, and biddings are brisk at last sale's rates.

TALLOW, Monday, Oct. 6.—The tallow trade is steady. P.Y.C. is quoted at 43s. 9d. per cwt. on the spot for new and 43s. for old. Town tallow commands 42s. 6d. net cash. Rough fat, 2s. 1d. per 8lbs.

COAL, Monday, Oct. 6.—Market firm at last prices. Hetton's Wallsend, 34s.; Hetton's Lyons, 31s. 9d.; Harton,

81s. 9d.; Haswell, 34s.; Hartlepool, original, 34s.; ditto East, 33s. 9d.; Tees, 38s. 9d.; Tunstall, 31s. 9d.; Thirslington, 33s.; East Wylam, 30s. 3d.; Eden Main, 32s. 6d.; Holywell Main, 30s. 3d.; Hartley's 30s. 9d. Ships fresh arrived, 43; ships at sea, 15.

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The experience of these Tablets is so immensely superior to the harsh and unpleasant sensations produced by cleansing the teeth with an unequal brushful of half-wetted and half-dry powder, often more gritty than otherwise, and the advantages, which are explained in the directions enclosed with each box, are so apparent, that it becomes unnecessary to say more to recommend the Dentocrete Tablets to the favourable consideration of the general public than that they are as efficacious and cleansing in their properties as they are agreeable and free from numerous objections inherent in the nature of ordinary tooth powder. The cleansing properties of these Tablets are to remove all discolorations and dark spots, and to give to the teeth that brilliancy and freshness which may truly be considered "the attribute of PEARLS."

Price of the DENTOCRETE, or SOLUBLE TOOTH POWDER TABLETS, 2s. 6d. per box.

To be obtained of all respectable Chemists, Perfumers, &c., throughout the kingdom. Wholesale of Messrs. BARCLAY and SON, Farringdon-street, and HOVENDEN and SONS, Great Marlborough-street.

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Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s. 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

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CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d,, and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s each. Both to be obtained of all Chemists.

IMPORTANT FACTS.

All who wish to preserve health and thus prolong life hould read Dr. Rooke's "Anti-Lancet," or "Handy-Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

THE NOSE MACHINE,

By which an Ill-shaped Nose is diverted to Symmetry or Perfect Beauty. Also some remark upon Noses generally.

By ALEX. ROSS, 248, High Holborn, London.

The Instrument sent to the Colonies free by pattern post for 11s.

The public Press has thought proper to comment flatteringly upon a little instrument for the improvement of the appearance of the nose, introduced by the Advertiser.

Lavater so fully comments upon the nose as being all-important to appearance, that his remarks, and our own observations as to the difference made by the nose to good looks, is a sufficient excuse for our invention, and for our urgent desire that all persons with a member not perfect should immediately use an instrument that in a few days remedies the greatest imperfection the face can suffer from, an unsymmetrical nose.

We will say nothing at the present moment as to the relation that exists between the shape of the nose and the character of the individual; but we will show how easy it is for all persons to possess this member in form suited to their tastes, or one in unison with their eyes, mouth, or chin. By proper treatment such an effect can be obtained, without pain, inconvenience, or publicity.

The nose being formed of cartilage, few things are more easy than to give it direction as to shape. And in early youth it may be made by gentle continuous pressure, broad or thin, pointed or arched. An attempt is made sometimes by mothers to pinch their children's noses into good form, but from want of regular or constant application, this plan seldom succeeds. What is wanted is a frequent or even continuous modified pressure and a suitable adjustment of some instrument by which the protruding parts of the cartilage may be gently forced into evenness and symmetry.

It may be said that what may be easy in an infant may be impossible in an adult; whereas the soft tractable bone of a child may yield to pressure, the hard or brittle bone of the man may be unbending and intractable. But it is not so; and we daily see malformations in persons who from the nature of their business or occupation become round-shouldered, bent-legged, and crooked-backed. We see the success with which curvature of the spine is treated, and wholly upon the principle that is involved in the use of the little machine before us. "There is nothing new under the sun," and this nose machine was as successfully used as many years ago as the time of Cyrus, the Persian King. Indeed, it is merely a matter of degree.

More than one instrument has been constructed for the proper formation of the nose, with more or less success. The principal thing in these contrivances, of course, most be to be able to adjust the instrument in such a way as to give pressure in certain parts, and in these parts only. An hour during the day or night is sufficient for the wearing of these appliances. They can be sent to any part of the world by post, and the cost of them is not high, considering the important improvement they produce.*

In sending these contrivances for the improvement of the shape of the nose, the writer gives the fullest instructions for their use, and throws out some hints as to the shape desirable to good appearance, and replies to any question that might require answering in connection with the subject. It is not an uncommon occurrence to find a crooked nose made straight for a time by the use of our machine for less than an hour. It is not a long time back that we first put one of these instruments on a crooked nose, and we held the patient in conversation while the machine retained his nose a prisoner. After a time the instrument was removed, and, to the delight of the wearer, the nose was straight, and the face vastly improved. Of course, this change could hardly be expected to continue very long, unless it should be followed up by a few repetitions of the means, but it proved enough to show the wearer that he had only to continue the use of the machine for a few days, when his nose would be an ornament to his face rather than what it had been—a distigurement.

* Unless a more complicated machine is required than is usually the case, the cost of the machine is 10s. 6d. Mr. A. Ross is anxious to give any other particulars respecting the machine, and therefore invites correspondence upon the matter.

NOSE MACHINE.—This is a successful contrivance, which, applied to the nose for an hour daily, so directs the soft cartilage of which the member consists, that an ill-formed nose is quickly shaped to perfection, 10s. 6d., sent free.

ALEX. ROSS, 246, High Holborn, London.

Pamphlet, Two Stamps.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

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NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1 .s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps, Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

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Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

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AUTUMN SUITS.				AUTUMN COATS.		
Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Boys and Youths.	CLASS.	Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Autumn Overcoats.
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75s.	83s.	31s.	E	42s.	50s.	50s.
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See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.
TRADE MARK,—"BLOOD MIXTURE."
THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

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As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

CLARKE'S WORLD-FAMED BLOOD MIXTURE is sold in Bottles, 2s. 3d. each, and in cases, containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases,—BY ALL CHEMISTS and PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by the Proprietor,

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The Committee have much pleasure in ANNOUNCING that the Rev. ELDRED CYRIL WILLIAMS, late curate of St. Mary's, Speenhamland, Newbury, has been APPOINTED to succeed the Rev. J. B. Heard, resigned, as one of the ASSOCIATION SECRETARIES of the Society.

G. H. DAVIS, LL.D., Secretary.

WESTMINSTER CHAPEL.

The Rev. R. W. DALE, M.A., of Birmingham, will preach at WESTMINSTER CHAPEL, James-street, Buckingham-gate (the Rev. Samuel Martin's), on Sunday next, October 12th, morning and evening. Services to commence at 11 a.m. and 6.30 p.m.

UNITED KINGDOM ALLIANCE.

The ANNUAL MEETING of the Members and Friends of the Alliance will be held on Tuesday, October 14th, 1873, in the FREE TRADE HALL, MANCHESTER.

The following Gentlemen are expected to take part:—Sir Walter C. Trevelyan, Bart.; Sir Wilfrid Lawson, Bart., M.P.; Rev. Sir Lovelace T. Stamer, Bart., M.A.; the Hon. General Neal Dow; W. S. Allen, Esq., M.P.; M. R. Dalway, Esq., M.P.; Thomas Whitworth, Esq., M.P.; Rev. R. M. Grier, M.A., Rugeley; Rev. Hugh Stowell Brown; Rev. George Gladstone, G.W.C.T., Scotland; N. B. Downing, Esq., J.P., Pensance; W. S. Caine, Esq., Liverpool; Benjamin Whitworth, Esq., J.P. (Chairman of Executive); Samuel Pope. Esq., Q.C., Recorder of Bolton (Hon. Sec.).

The Chair will be taken by JOHN MILLER, Esq., M.P. (Edinburgh).

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CONGREGATIONAL UNION of ENGLAND AND WALES.

The THIRTY-FOURTH AUTUMNAL ASSEMBLY of the Congregational Union will be held at IPSWICH, on October 13 and Four Following Days, when the following will be the order of the proceedings.

Chairman—Rev. E. R. CONDER, M.A.

Monday, October 13.

7 p.m.—A Prayer Meeting in Nicholas-street Chapel, Ipswich. Chairman, the Rev. Dr. Ferguson.

8 p.m.—A Sermon in Nicholas-street Chapel, by the Rev. John Graham, Sydney.

7 p.m.—A Sermon at Hadleigh, by the Rev. J. G. Rogers, B.A., London.

Tuesday, October 14.

10 a.m.—The Assembly of the Union in Tacket-street Chapel, Ipswich. Chairman's Address. Paper on "The Interdependence of Independent Churches," by the Rev. T. S. Williams, Nottingham. Resolution on Councils of Reference.

2 p.m.—Dinner at the Public Hall. Chairman, E. Goddard, Esq.

3.30 p.m.—Sectional Meeting (Theological Section) at Crown-street Chapel. A paper will be read by Professor Charlton, Western College, on "The Inspiration of the Scriptural Writers," Chairman, H. R. Ellington, Esq., London.

3.30 p.m.—Sectional Meeting at St. Clement's Chapel. A Paper will be read by the Rev. W. Roberts, London. Chairman, S. S. Mander, Esq.,* Wolverhampton.

7. p.m.—A Public Meeting, at the Public Hall, for the Exposition and Enforcement of Free Church Principles, Chairman, E. Miall, Esq., M.P. Addresses will be delivered by the Rev. A. H. Byles, B.A., Leeds; the Rev. R. Bruce, M.A., Huddersfield; and the Rev. G. W. Conder, London.

7 p.m.—A Sermon at St. Clement's Chapel, Ipswich, by the Rev. S. Pearson, Liverpool.

7 p.m.—A Sermon at Saxmundham by the Rev. G. M. Murphy, London.

Wednesday, October 15.

10 a.m.—Assembly in Tacket-street Chapel. Introduction of Delegates from other bodies. A resolution in reply to a letter of the "Vigilance Committee appointed at a Meeting of Churchmen and Nonconformists, held July 10, 1873."

2 p.m.—Dinner at the Public Hall, Chairman, E. Grimwade, Esq.

3.30. p.m.—Sectional Meeting at Crown-street Chapel, a Paper will be read on "Fellowship in the Churches," by Manning Prentice, Esq., Chairman, C. J. Andrew, Esq.,* J.P., Reading.

3.30 p.m.—Sectional Meeting in St. Clement's Chapel, a Paper will be read on "Sensuousness in Worship," by the Rev. S. March, B.A., Southampton, Chairman, Henry Lee, Esq., Manchester.

5.45 p.m.—A Sermon to Children in Tacket-street Chapel, by the Rev. Dr. A. M'Auslane, London.

7.30 p.m.—A Public Meeting for Working Men in the Public Hall, Ipswich. Chairman, J. H. Tillett,* Esq., Norwich. Addresses will be delivered by W. H. Conyers, Esq., Leeds, and the Revs. George Martin, London, and H. T. Robjohns, B.A., Newcastle-on-Tyne.

7 p.m.—A Public Meeting at Stowmarket. Chairman, T. Coote, Esq., St. Ives. Addresses will be delivered by the Revs. B. Waugh, London, W. F. Clarkson, B.A., Lincoln, and T. Green, M.A., Ashton-under-Lyne.

7 p.m.—A Public Meeting at Hadleigh. Chairman, James Spicer, Esq., J.P., London. Addresses will be delivered by the Revs. Ll. D. Bevan, LL.B., London, T. Arnold, Northampton, and W. M. Statham, Hull.

7 p.m.—A Public Meeting at Quay Chapel, Woodbridge. Chairman, J. W. Buckley, Esq., Guildford. Addresses will be delivered by the Revs. T. G. Gilfillan, Croydon, and R. T. Verrall, B.A., Greenwich.

7 p.m.—A Public Meeting at Debenham. Chairman, T. R. Hill, Esq., Worcester. Addresses will be delivered by the Revs. E. Dothie, B.A., Croydon, J. B. Robertson, Bradford, S. Hebditch, London.

7 p.m.—A Public Meeting at East Bergholt. Chairman, T. Pidduck, Esq., Hanley. Addresses will be delivered by the Revs. E. T. Egg, Woodford, and J. Shaw, London.

7 p.m.—Sermons will be preached at Needham Market by the Rev. E. H. Jones, London; at Falkenham by the Rev. J. P. Gledstone, London; at Wickham Market by the Rev. T. Robinson, Hyde; and at California, Ipswich, by the Rev. R. Ann, Handsworth.

Thursday, October 16.

10 a.m.—Assembly in Tacket-street Chapel. Paper by the Rev. W. A. Essery, London, on the question, "Are Conversions Rare? and, if so, why?" Paper by the Rev. E. C. Baines Reed, Warminster, on "How to Secure and Improved Tone and Method in Sunday School Work." Resolutions.

2 p.m.—Dinner at the Public Hall. Chairman, L. Webb, Esq., Stowmarket.

7.30.—A Conversazione at the Public Hall. Chairman, E. Goddard, Esq. A Paper will be read on "Congregationalism in East Anglia," by the Rev. T. W. Davids, Colchester. Also a Paper by J. E. Taylor, Esq., F.L.S., F.G.S., Curator of Ipswich Museum: "A Chapter in Suffolk Geology."

Friday, October 17.

10 a.m.—A Breakfast will be given by E. Goddard, Esq., Mayor of Ipswich, in the Council Chamber, Town Hall. Ministers and Delegates are invited.

* Consent not yet obtained.

ALEX. HANNAY, Secretary.

18, South-street, Finsbury, Sept. 30, 1873.

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